# THEUN MARES

If life can be characterized as a gentle, natural process of evolution, then Theun Mares is the embodiment of that process. In the world today, though, there is no such gentle, natural process. The problems we face are the result of stagnation, of spurning the process of life, and so the earth and all who inhabit the earth, are dangerously out of balance. But we know all this. The question is, how do we, as individuals, regain our balance? How do we again incorporate into our actions the interrelationship of all of life? How do we implement the principles, within our own lives, that will result in a new world coming into being? One thing we can be sure of, and that is what we have tired so far, is clearly not working.

The life of Theun Mares has always been about finding balance; learning it, and also imparting that knowledge. What is it that causes a lack of balance in each of us? What specifically, in a way that is unique to us, has caused every one of us to be so out of harmony with ourselves, with our relationships, with the world around us? From his career as a classical dancer, to his career in education, and then writing books and guiding people, Theun has found the balance and poise within himself, and been able to impart this uniquely it to others. As Theun says, “What is balance, but a finely-honed application of life’s guiding principles of intelligent co-operation?”

“If we can learn what it truly means to co-operate intelligently with all of life, then we can experience harmony, instead of destruction. If we allow life to evolve naturally and gently, then we can also experience regeneration. Such is the way of the warrior – to touch the world lightly – to learn to be fully part of the world, but yet not to despoil her.”

Yet, for far too long, our cultures have embodied the corrosive divisiveness that grows out of the separativeness of a purely rationalistic approach to life. We have forced our views continually on others and their societies – man vs man, man vs mature. We even force our views onto our own children. The books of Theun Mares show how we can overcome the effects of separativeness within ourselves, and within our lives, and so achieve the balance and harmony we so desire. A balance between spirit and matter, feelings and mind, male and female, our light sides and our dark sides, a balance between all of the seemingly opposing forces that threaten to pull us apart. Theun Mares shows that once ALL our aspects have been brought into alignment; have been reconciled, we find that our life is evolving harmoniously and we feel constantly renewed.

However, just as the training of a dancer is not quick, but takes many years of constant practice for the many tensions that exist to be integrated, so too is the process of living a life of intelligent co-operation also not easy or quick.

To help people experience balance, and intelligent co-operation in action – in addition to his many books and his teaching and guidance websites – Theun has established the Temple of Peace, where sincere visitors can come to a direct understanding of these principles for themselves, and discover more how apply them in their daily lives.

*Charles Mitchley*

# THÉUN MARES

# THE TOLTEC TEACHINGS
# Volume III

*TM*
*This logo signifies that this work concerns the Toltec Path of Freedom as expressed by Théun Mares, and serves to differentiate these teachings from Meso-American traditions of Toltequity, Nagualism and Shamanism.*

*Renascent Legacy Press*

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*This book is dedicated to my greater family, those wonderful creatures called human beings, who in spite of being quite the funniest of all species on this earth, sadly seem to have lost touch with their innate sense of what constitutes genuine fun and lasting joy.*

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# INTRODUCTION

I originally wrote the material contained in this volume as three separate books entitled, This Darned Elusive Happiness, The Quest For Maleness and Unveil The Mysteries Of The Female respectively. These three books together formed what was known as the Second Series, a less technical series that was meant to complement the First Series being written by me on the Toltec teachings. However, for various practical reasons it was later decided that it is altogether more convenient and less confusing to the reader to include these three books into the First Series, but because of the nature of the material imparted in these three books this is best accomplished by presenting them as one volume in three parts.

The concepts covered in this book are of prime importance to the serious student of the Toltec teachings, for the material imparted here serves to elucidate and expand upon certain aspects of the teachings that are of fundamental importance to a comprehensive grasp of the Toltec teachings as a whole. However, because of their highly specialized nature, these aspects of the teachings could only be dealt with in a very broad all-encompassing and somewhat technical manner in the two volumes preceding this one as well as the two succeeding it, so as not to inundate the reader of those volumes with a level of detail that would have been utterly confusing in terms of the already technical nature of the material imparted in those volumes. I would therefore like to re-iterate that the material contained within this particular volume is a much more detailed version of certain complex concepts covered in the two volumes preceding this one, and also in the highly technical volumes succeeding it, that both complements and augments their technical counterparts contained within those books.

With respect to what I have explained above it will also benefit the reader of this volume greatly if at this point I mention the different approaches I have taken in writing the three parts of this volume, for each approach has been chosen so as to assist in imparting to the reader the mood, or more precisely, the feeling, engendered in essence by each of these parts by virtue of the nature of the material contained within them. Therefore to highlight these different feelings does much towards immediately putting the reader in touch with how best to approach the various concepts covered in each of these parts.

In Part One, dealing with relationships in general, irrespective of gender, my approach has been to put the reader back in touch with what it means to have genuine fun. The implications within this approach are far

more poignant than such an approach may appear to indicate at first glance, but if there is one thing in common between men and women, then it lies in the fact that we have all been taught since infancy to look upon life as a most serious affair, with the result that very few of us have ever learned to laugh at our never-ending folly as human beings. So instead of looking upon life as a fun-filled adventure, men and women alike set about striving to find and experience that elusive happiness that is meant to bring them lasting joy, all too often with a grim determination that is the very antithesis of happiness, and a lack of humour that defies the very meaning of any sense of joy. Consequently I made the decision to take a fun approach, with the result that technicalities in this part of the book are either ignored or else brushed over, for as we all know, fun is dependent upon feeling, rather than juggling intellectual concepts.

Furthermore, I have placed the accent throughout Part One, not on those huge boulders which are clear for everyone to see, but on those tiny irritating little pebbles which cause most of us to stumble and fall, simply because, being so apparently insignificant, we did not even see them to start with. In this respect, think for a moment; how many times a day do you have a car accident? But how many times a day do you have an “accident” with another person by inadvertently putting your foot in it and then, by trying to extricate yourself, you only seem to dig yourself in deeper?

Looking at the above from another perspective, Part One is all about that concept known as Shifting the Focus. The implications within this fundamental concept are best explained in the following aphorism:

> *WE CHOOSE TO BE HAPPY, OR WE CHOOSE TO BE MISERABLE, BUT IN BOTH INSTANCES THE AMOUNT OF EFFORT REQUIRED IS THE SAME.*

This is a concept of vital importance, for few people ever come to realize that much of their unhappiness within life is caused by a conscious choice - the choice to hold onto the idea that our happiness is dependent upon circumstances and conditions beyond our control. And yet, as will be made clear in this part of this volume, it is perfectly within the scope and the abilities of each of us to change our lives into whatever we would like our lives to be.

Part Two and Part Three of this volume are both gender specific, and therefore my approach to both of these has been to adopt an approach which suits the topic of gender. However, as I am male the approach I am taking in Part Two is that of a male addressing males, whereas in Part Three it is that of a male addressing females. Having made this much clear I would now like to convey in this introduction, as with Part One, the feeling inherent within each of these two parts. I will do so by first addressing the male readers of this book on the concepts covered in Part Two, and then the female readers on the concepts covered in Part Three.

Gentlemen, when I look around in the world today, it is with a deep sense of anguish that I still hear echoing in my ears the haunting words of a female friend who asked, “Where have all the heroes gone?”

Yes! Indeed! What has happened to them all? No longer do men stand tall and proud in their masculinity. No longer are there bards who sing the honour of hero-saviours. The bards are gone because the hero-saviours are gone, and the ballads too are gone because the honour which men once carried with pride is also gone. But the deepest anguish of all comes from knowing that when the last of the bards died, so too did beauty. And when the last of the hero-saviours died, so too did hope. Without beauty and without hope, what is left? Nothing! Only a cold sterile world of crime and violence, of ugliness, injustice and despair, and a sickening sense of hopelessness that breeds a debilitating apathy.

Are there then, no heroes left? Are there no men left on this earth who can step forward to save the world from the greatest catastrophe that has ever befallen the human race? Are all men today so completely emasculated that they have become nothing more than semen donors, with some doing drugs in a futile effort to numb their minds and feelings to the pain of that emasculation? Are there no men left who are at least willing to try?

I know of no heroes still walking this earth, and I know of no saviours either. But I guess, in considering everything, that if I do not like what I see, then there is still me. Although I do not feel like much of a hero, I nevertheless am willing to try. And although I do not know too much about being a saviour, I am willing to learn. But I realise that I do not know where to go, and from whom I will be able to learn what it is to be a hero-saviour. Yet I also know that if I do not know where to go, then “here” must be as good a place as any other; and if I do not know when I will find my way, then “now” must be the right time; and if I do not know from whom to learn, then I must teach myself.

So, what do I have that I can offer you right now, right here? In the greater scheme of things, I guess not much. In fact, perhaps not much at all! But I am willing to share with you as much as I can of the things I have learned upon my own quest for maleness. If, through my sharing, I am able to inspire in you a sense of what it is to be a true male, then that shall be my reward. If I can instil in you at least some sense of the beauty I have encountered upon my journey, then that shall be my joy. If I can impress upon you even just a little of the hope I have discovered along the way, then that shall be my honour. And if I can share with you my belief in the spirit of

man, then I shall look upon that as having been the real purpose of this book.

But, gentlemen, I do not wish you to labour under a false impression! It is not fanfares, white stallions, billowing capes and swords I am pursuing. Instead I am in search of the impeccable honour, the quiet dignity, the unwavering hope and the tenacious courage that is implied within the essence of the true male. If I can share with you some of this, by sharing my knowledge with you, then within my heart of hearts I shall know that I am a true male, a hero, and a saviour, for you must understand that any man is only as good as other men make him! For example, an army general may lead his troops into battle, but unless his men respect him enough to follow him, he rides alone to his death, in his heart a hero, yes, but in the eyes of his troops and his enemy, a lonely fool!

If it is a leader you are wanting, then I am willing to show you the way. But if what I tell you here does not call forth your respect, then I guess I will be riding on alone. In relation to this, know that although I too long for that uplifting camaraderie that exists between males who share a quest, I have long ago come to the conclusion that loneliness upon the quest is preferable to remaining in a world that has become filled with ugliness and despair, and that death is strangely more enticing than a life of hopelessness and apathy. Therefore know that no sunrise finds the male where sunset left him. After this sharing I will continue upon my quest, with or without you! In my heart of hearts I know what I seek. If you join me, I shall be en-joyed by your presence. If I go alone, then I will go alone, for you see, gentlemen, I believe that you and every other man out there is ready and capable of finding your way and of claiming your power as a true male with or without help and companionship. But if I sit around waiting for other men to join me upon my quest, I will be implying that either I do not have the courage of my conviction, or else that men in general, including you, are too weak and therefore do not yet have the wherewithal to do it on your own. However, I believe that you are ready, and that you can do it on your own! This belief is my commitment to you, and to all other men.

Ladies, by today’s standards, the material contained in Part Three of this book is highly controversial and flies in the face of most of Western society’s accepted norms and beliefs regarding the sexes. Consequently you are advised to consider the material in Part Three with the sort of openness

of mind, even if only partial or temporary, that will enable you to achieve an approach that is unbiased and which contains three vital ingredients. First, you must convince yourself that, by virtue of simply being alive, you are a unique person with a special task in life, and that being female is part of that uniqueness. Second, you must want to read this book because you desire to find out more about the mystery which is you; and third, you must be honest enough to accept that maybe everything you think you know about being a female could be wrong.

To express the above differently, if you think you are nothing special, and have nothing of importance to accomplish in this life, then this book is not for you. Rather give it to a friend whom you think is special and important, and try to find yourself some other book that deals with something like doormats or martyrs. Likewise, if you believe that there is nothing mysterious about you, and that you already know everything about being female, then this book is also not for you. Throw it away. This book is definitely not for people who are boring stereotypes of the heavily socially-conditioned masses. Instead this book is for the woman who has enough self-respect and sense of adventure to want to stand out as being unique and special. The fashionable trend amongst women today, to descend to the same dishonourable mediocrity as everyone else, may well excite some, but it does nothing for the true female. Knowing in her heart of hearts that to be a true female means setting the trend, rather than following it, and dictating the fashion, rather than submitting to it, the true female looks upon the female masses with sympathy, if not with downright pity!

This book has been written for those women who are proud of being females, and who therefore wish to set their own trends and dictate their own fashions. For women such as these, to end up wearing the same dress as another woman is regrettable, but to be expected to subscribe to another woman’s ideas is an unthinkable outrage! These arc the females who agree amongst themselves on one issue only, namely, that to be female is a high honour and a privilege that is unique in its quality to every female. Therefore, only by disagreeing with each other can they stand together in safeguarding and preserving the uniqueness and the specialness that comprises each of them! These are the females who cause every male to catch his breath when she walks into the room, and to shake his head in utter bewilderment when, after laughing politely at his compliments, she pats his arm reassuringly before suddenly turning her attentions to someone else in the room, be it another male eager to please, or a female rival showing her claws by straightening her hair or skirts and baring her teeth in an overly-polite greeting. Such females make every other woman wish that she had, as a girl, paid more attention to the meaning of being a woman, rather than trying to outdo the boys.

If you are really going to benefit from this book, you must have commitment - commitment to yourself, and commitment to that mystery which spells female. If you are not committed, the wrong patterns will persist, and unless you change the patterns of your behavior, how are you ever going to change anything in your life? What will help you greatly in maintaining your commitment is to bear in mind, throughout this book, that there are rules made by men and women, and there are rules imposed upon us by fate. Most women follow only the rules of society, even if they believe themselves to be free-thinking individuals. But to adhere to fashion, or to join the ranks of those who are pushing a new and fashionable concept, is merely to subscribe to social conditioning, and therefore to follow the rules of society. The true female, who acknowledges the fact that she is unique, and therefore special, does not subscribe to such prejudices and preconceived ideas. Having a hidden agenda all of her own, the true female pursues her own individuality and, like the Mona Lisa, smiles quietly at the naive attempts of feminist movements trying their damndest to deny their own femininity in the cause of femininity! Like all members of her sex, the true female can at times be highly irrational, but unlike most other women, she is most certainly never illogical!

Being a male, and therefore from a purely male perspective, I offer you, and all true females, this book as a salute to your ineffable quality of mystery - a mystery which not only enthrals and excites, but which also calls forth strongly the masculine desire to unveil that mystery. Always a paradox. Always tangible, but also, somehow, elusive and just out of reach. Always present, and yet, somehow, removed, the true female seems for ever, strangely, inexplicably, a wonderful and unfathomable mystery! How utterly sad it is that the majority of women today are so denying their own femininity in pursuit of female liberation, that they are inadvertently trading that mystery for the fashionable concept of sexual equality. If women need to be liberated, then it is not that they need to be liberated from what it means to be a female, but rather that they need to be liberated from the popular belief that to be a female somehow means to be inferior to the male, and that it is therefore an unfortunate quirk of fate to have been born a living mystery. Perhaps this book will do at least something towards correcting that terrible lie, and towards restoring to you, the female, the acknowledgement which you so justly deserve, as well as the honour which has always been your divine birthright by virtue of the awe the female inspires in every male.

*Theun Mares, Cape Town, September 2003*

# PREFACE TO PART ONE

What would you say to someone who told you that the key to happiness was sitting right under your nose, and that it had always been there? When the author of this book, Theun Mares, first told me that, I felt somewhat frustrated and disappointed. Nevertheless, I decided to humour him and not say anything at all in the hope that he would in time reveal the real secrets. Meanwhile, I carried on my search for happiness, with my eyes firmly fixed on the horizon. However, like the horizon, happiness kept moving back with each step forward that I took.

Luckily for me, I happen also to be a student of Theun's, as well as his editor, and since I could see that he did not appear to struggle at all with being happy in his life, I decided to start to take notice of what he had been telling me. Nevertheless, it took a while before I was able to see the truth in what he had said. It seems that this is a common problem, because we have an acquired tendency to discount the obvious and the commonplace, and instead to reach for complicated answers. In our rush for technological and academic achievement, we have become too "clever" for our own good and we tend to rationalise more and more about life, with the result that true happiness slips through our fingers.

Through working and studying with Theun I have developed the guiding principle now that one does not need to have any academic qualifications at all in order to understand how to live and how to get the most out of life. The keys to life and to happiness have to be within the reach and the abilities of even the simplest person, otherwise there would be no point to life. Therefore, rather than acquiring new tricks, the secret is to discard an enormous amount of what we have been taught about life.

However, even though the keys to happiness may be simple, this does not mean that they are easy. In fact, putting them into practice is often fiendishly difficult, as there always seems to be a gap between what we know we should do and the habits of a lifetime.

What I have discovered in my association with Theun is that although there are no quick fixes on the path to happiness, once we make a decision to start on our journey, with a few tools in our pocket, life is never the same. Sometimes we fly, sometimes we crash, but we travel under our own power, and that's what gives life a new dimension of exhilaration, of excitement. To develop the confidence and the belief in oneself to say "Yes! I did it all my own way", is, for me, what makes every day different and worthwhile. The

effect of this is that whether it is sunny or cloudy, you learn to make your own weather.

Over time, I have found that the principles explained in Part One of this book have lead me to a different understanding of the meaning of happiness. I have learned that happiness, far from being on the horizon, is all around us — it just needs to be grasped consciously. It really is as simple, but also as difficult, as making a choice to live, for once one chooses life, one also chooses happiness.

The reason why so many people love watching sport is not so much for the end result, for the victory, but because they want to share, vicariously, in each step of the battle — a battle in which seconds seem to be measured in minutes, as excitement and intensity are locked into focus whilst each side, or player, gives it their all. Similarly, when we choose for happiness and for life, it is the intensity and passion that we generate during each step of our own battles that is remembered. Victories come and go, but what we can get out of each battle is never lost. So, for me, choosing life has turned out to be a very practical affair, which involves learning to be nimble and alert and passionate enough about life to be able to catch hold of that elusive happiness which, in spite of appearances, is always present in each of our encounters, every day of our lives.

I hope that your own voyage of discovery is as exciting and rewarding as it has so far been for me.

*Charles Mitchley, Cape Town*

# PART ONE

# THIS DARNED ELUSIVE HAPPINESS

*The Merry Fiddler by G. v. Honthorst*

CHAPTER ONE

# RELATING TO LIFE

*TODAY IS THE FIRST DAY OF THE REST OF YOUR LIFE.*

I don't know who said that, but somehow it makes a great deal of sense. To me it means that irrespective of how badly we may have screwed up yesterday, or last week, or last year, today is the day on which we are going to put the past behind us, not in the sense of brushing it under the carpet, but in the sense of not allowing it to keep making us miserable. We always have the choice either of being thoroughly ashamed and guilty about our past actions, or of looking upon our past actions objectively and honestly enough to be able to own them.

Owning our actions does not mean that we are necessarily proud of them, but it does mean that we are honest and honourable enough to admit that we screwed up, but that we are willing to take full responsibility for our actions. By taking responsibility for our actions, we not only own them, but we also claim them in terms of the knowledge we have gained through our experience.

Knowledge gained through experience cannot possibly be bad, unless, of course, we use that knowledge to perpetuate our wrong actions, either towards others or towards ourselves. However, if I have burned my fingers in one way or another, and own that experience, then I can use the knowledge I have gained not to burn myself again, and I can also use that knowledge to warn others of the dangers of walking into that trap. Alternatively, I can use that knowledge to be a support to those around me who have likewise burned their fingers, and to give them guidance based upon my own experience.

It is true that not all knowledge is beautiful, and not all experience fills us with a sense of pride and accomplishment, but the truth is that there are no angels on this earth. Some of us may appear to be very sanctified, but that is simply because we have learned to do one of two things; either we hide our skeletons better than anyone else, or, by owning our actions and

our shortcomings, we have learned how to transmute those actions and shortcomings into something useful for all concerned, including ourselves. Some of us, on the other hand, are forced to wear a yoke of disgrace, simply because fate has decreed no clever escapes this time round, and as a result of not having learned to turn that yoke into the mantle of a king, a yoke it remains. Yet, the bottom line is that none of us are any less guilty than anyone else, and neither are any of us more guilty than anyone else. All of us participate in the process of life, and because of that participation none of us can plead innocence. For example, if I buy a car and run somebody down with it, then it is undeniably true that I am guilty of that person's injury. But had there been no cars to buy, I would only have been able to knock that person over with, let us say, my bicycle, in which case the injury to him would more than likely have been considerably less. Therefore, indirectly, everyone involved in the automobile industry is responsible every time someone on the roads is injured or killed as a result of a car accident.

By the example above I am not trying to pass the buck, I am simply pointing out that if I run someone down with my car, then although I must own and take responsibility for that act, nevertheless I could never have been guilty of that crime had some other person not invented cars, had some other person not started to manufacture cars, had some others not started to sell cars, and had yet others still not encouraged people to buy cars by arranging the necessary finances for those who would otherwise not be able to afford cars. At the end of the day, there is only one life and one humanity and a destiny which is common to all. By owning our actions and our experiences, we take ownership of the knowledge gained, and with that knowledge we all play our part in creating the world we live in.

# WHAT IS LIFE?

*OUR WISHES ARE NOT JUST IDLE DAY-DREAMS. OUR WISHES ARE AN EXPRESSION OF OUR INNERMOST PREDILECTION - A PREDILECTION WHICH IT IS PERFECTLY POSSIBLE TO FULFIL, PROVIDED WE USE OUR KNOWLEDGE WISELY.*

What is life? I like to look at life as a huge web. In this web the actions of every individual are the many threads or strands which criss-cross each other in making up that web. Each thread is interdependent upon and interacts with all the other threads, and so the whole web of life is thoroughly and completely interrelated. We can therefore say that life resembles a sphere of relationships, encompassing not only other people, but also animals, plants and even inanimate objects such as the furniture in our homes. Think for a moment about the relationship you have with the furniture in your home. Think, for example, about the cupboards which have doors that always glide open with the greatest of ease and those cupboards with which you always have to struggle until finally the door swings open with such force as to knock you on the nose or the shin. Your relationships with all the people in your life are no different, and the same applies to your relationships with the circumstances in your life.

All of our lives are nothing more than a set of relationships between us and the circumstances in our lives. These circumstances are not just of our own making, since any circumstance in life is dependent upon the relationship between us and, at the very least, one more person or thing, such as a cupboard door. Therefore, if you are in search of happiness, the issue which has to be addressed is relationships, but I wonder if you have ever thought what a huge undertaking this really is?

Relationships form the very essence of life, for life is indeed one big web of energy fields which are all interactive, interdependent and interrelated. We term this web the circle of beingness, for life is not open-ended, but is curved back upon itself to form a closed circle or, more accurately, a closed sphere.

To learn about relationships is to learn about life itself. Consequently, if you wish to relate in a happy and meaningful way to another person, to the world around you and, most important of all, to yourself, you will need to re-assess everything you have been taught about relationships and, in fact, to re-evaluate everything you think you know about people and the world we live in.

I am therefore going to ask you to join me in a little game - a game of life. This game is known as the Journey of Adjustment. This game begins with the plot of a story - a story about you and me - a story which will unfold progressively during the course of this book and which will come to its conclusion once you have grasped wherein lies the key to happiness.

We did not invent this game, for life itself gives us the plot. But in case you have missed it somewhere along the line, I will give you the plot. Remember though, that this plot is only the bare bones of what will become the story of your life. You, and you alone, determine the details of the story, the characters that are or will be featuring in it, and whether or not it is to be a tragedy, a comedy, an epic drama or simply a poignant tale of the life, the challenges and the predilection of one man or one woman, namely you, who is in search of happiness, joy and freedom.

***We make of our lives***
***what we will.***

CHAPTER TWO

# THE JOURNEY OF ADJUSTMENT & THE FOUR TERMS OF CAPTAIN LIFE

*YOU LIVE ON AN ISLAND. THIS ISLAND IS TOUR WORLD, AND ON IT YOU HAVE EVERYTHING YOU NEED.*

The island you live on is nice enough, except that it does feel very much like an island, in that although you are surrounded by a great many other islands, you often feel isolated and cut off, with the result that you are alone with only your own thoughts, feelings and emotions. Loneliness is the name you give your island and you long to get to know the rest of the world.

Then one day a ship comes to dock at your island. Excited, you run down to the shore to meet the ship, and you find standing on the deck a very impressive-looking man whom you assume to be the captain.

You are so excited that you hardly greet the man before begging him to grant you passage aboard his ship. With much gesticulating you explain to him how lonely you are, that you want to get off your island and that you would like to get to know the rest of the world.

Whilst you are talking, the captain of the ship stands quietly, listening attentively to your tale, and even for some time after you have finished speaking he still observes you silently. Finally, just as you are about to ask him once more for passage, the man starts to speak.

“I am Captain Life”, he says, “And I am indeed Captain of this ship. But I must warn you that my ship is no ordinary ship, for it is the Ship of Adjustment. If you wish to have passage aboard my ship, it shall be granted, but only on the terms I shall set.”

“Yes!” you reply eagerly. “Oh, yes! I will do anything that you command, and I will pay you any fee you ask for.”

Again the man looks at you for a long while in silence before replying.

“I charge no fee for passage, for if I were to charge you for travelling aboard the Ship of Adjustment, you would never be able to afford the passage. But these are my terms.

“Firstly, when you come aboard my ship you may not bring with you any books, or photographs, or paintings. Instead you will bring only a pen and blank paper. Secondly, you must not bring with you any clothing or shoes of any description, but you may clothe yourself in only a white cotton sheet. Thirdly, you may wear no jewellery or weapons upon your person — only a laurel crown and a garland of wild flowers. Fourthly, you must cast your watch into the sea. And finally, before you will be allowed to leave my ship, you will be required to give me a special password which you will have to try and learn whilst taking passage aboard the Ship of Adjustment. Should you try to cheat in any way whatsoever, or fail to give the correct password at the end of your journey, you will forfeit your life.”

Such is the plot of our story, the story of you and me, the story of you and someone else, the story of you and many others, the story of you and the world out there and, most important of all, the story of you and your own inner self.

Welcome aboard the Ship of Adjustment, but see to it that you pay the most careful attention to the terms of Captain Life, for we can forfeit our lives in many different ways, not necessarily only through physical death. Therefore let us consider each of Captain Life’s terms, one by one, but since this is to be your story, I cannot give you the answers, simply because my answers are right only for me, and so they will not necessarily be right for you.

Each of us must find out for ourselves what the terms laid down by Captain Life really mean, and how best we as individuals must adjust in order to meet those terms. However, the password we are required to learn during our passage through life is the same for all of us.

***So, bon voyage!***
***Enjoy the journey!***

CHAPTER THREE

TERM 1

# BECOMING AWARE OF ANOTHER'S STATE OF BEING

*LIFE IS NOT TOUR SOCIAL CONDITIONING.*

Let us consider the first of Captain Life's terms, namely, "When you come aboard my ship you may not bring with you any books, or photographs, or paintings. Instead you will bring only a pen and blank paper."

The implications are that if we wish to participate in life, rather than in social conditioning, then we need to forget everything we have been taught (books), and we must discard everything we think we know (photographs and paintings), so that we can start writing a new script (pen and blank paper) for the life we would like to have.

Think for a moment about what you have been taught. Were you ever taught to think for yourself? Or were you merely taught to think like everybody else? Were you ever given the tools with which to find the meaning of life for yourself? Or were you merely instructed in upholding the prejudices and beliefs of others? Were you ever taught to value your own experience over and above information gained from others? Or were you mostly reprimanded into feeling embarrassed by your experiences? What have you learned that you can truly call your own knowledge? In fact, if you really want to be honest, you will be horrified to realise how little of what you profess to know is your own knowledge gained through your own experience. Most of the stuff people look upon as their knowledge is in fact only the ideas and beliefs of others, often untried and untested as to their validity and efficacy, and which have been assimilated through either voluntary or enforced social conditioning.

If then you have so little real knowledge about life or, more precisely, since you have placed so little value upon what you yourself have learned through practical experience, is it surprising that you should find it difficult to relate to others, to life and, above all, to yourself? But let us take a closer look at what all of this really means.

It doesn't matter who we are trying to relate to, whether this is our romantic partner, our parents, our siblings, our employer or the world in general; if we are to relate properly to others the first step is for us to take the other person's state of being into consideration, and this is true also in relating to ourselves. Yet how aware are you of your own state of being, let alone that of others? By "state of being", I mean where any person, including you, is at in his or her life — how that person thinks, feels and responds because of the circumstances in his or her life.

In order to see how rarely we are aware of another's, or our own, state of being we only need to look at the many different types of relationship in the world around us. For example, all too often amongst siblings we find that even though they mostly share a common view of the world, they very rarely, if ever, share a common dream. The only things most siblings have in common are their parents, for instead of really relating to each other, in the sense of taking each other's state of being into consideration, there is often only a sense of rivalry — a sense of "if you hadn't been born, then I could have had all the attention." Such a relationship can hardly be termed "relating to", but is rather more in the nature of competition which has its basis in the feeling of being threatened in some way. As a result, siblings tend to spend more time in competing against each other for their parents' attention, or in trying to outdo each other academically, or on the sports field, than in trying to get to know each other.

Even in the workplace we find this same sense of competing against others, rather than a striving together in an endeavour to complement one another, by getting to know both the strengths and the weaknesses in ourselves and our colleagues. Consequently, colleagues in the workplace tend mostly to be unspoken enemies, each being terrified that someone in the office will actually get to know them for who and what they really are. But once again, it is very difficult to relate to a facade, to an act; we can only relate successfully with the real person behind the mask.

The examples can go on and on. How often do a mother and daughter not go into undeclared competition for the father's attention, simply because neither of them truly believe in their own value and therefore need a man's assurance in order to feel better about

themselves? How often does a son not try desperately to live up to his father's expectations of him, believing that unless he does so his father will not love him for being just who and what he is? How often does a mother not run her son's life even long after he has left home, simply because he does not trust his own knowledge, and because his mother cannot find any value in her own life unless she is needed by her son? How often does an employer not resort to enforcing authoritarianism rather than practising participative management, and simply because he has such a low selfesteem that he feels threatened by even the tea girl?

We can make our list as long as we like, but if you will look into your own life, you will see your own examples of competition versus relationship. Irrespective of all outer appearances, the bottom line in all these cases is, firstly, not taking into consideration the other person's state of being; and secondly, not believing in your own knowledge and value, and therefore feeling threatened by all and sundry. With this in mind, one can see that very few people have relationships in the true sense of the word, for instead of relating to others, they are merely competing against those people, the end result of which is a behaviour pattern which is normally quite destructive to all parties concerned. In this respect, realise that the fruit of any true relationship is both uplifting and strengthening to both parties. This follows from the meaning of the word, which is, "to connect to" or "to connect with", and which, of course, is the very antithesis of "competing against".

As an exercise to see how well you rate in your supposed relationships, make a list of them all, giving special attention to those relationships which are so often taken for granted, for example, your relationship with your neighbours, your weekly maid, your household pet and most especially your relationship with yourself. In doing this, do not try to kid yourself, for it is total honesty that is called for here, and it is therefore important that you pay careful attention to even those relationships which you think are good, remembering in respect of these that the mark of a true relationship is one which is mutually uplifting and strengthening, and not one which is mutually destructive and weakening. For example, look at your friends, and assess for yourself whether you and your friends support each other in your strengths, or whether you merely commiserate with each other in your weaknesses. A true friend is someone who loves you enough to speak his or her mind openly and without fear of losing the friendship for having spoken up. Someone who agrees with even your most unimpeccable actions and behaviour simply so as to keep the friendship is not a friend, but rather a partner in crime!

# USING FEAR

*TO RELATE TO OURSELVES, TO OTHERS, OR TO THE WORLD, WE NEED TO BE AWARE.*

The first step in starting to relate properly is to cultivate the habit of being fully alert to everything around you, as well as inside of you. Being alert is not only a prerequisite for being aware of another's state of being, but it is also vital for cultivating a fluidity in our perception. In other words, it will not help you to go through life fixated upon only your own point of view. Instead you need to develop an openness to all points of view, but without doubting your own knowledge when you do so. You will soon find as many different points of view as there are people in the world. This should hardly be surprising considering that each individual is unique in his or her approach to life. But the real beauty in all of this is that each person's point of view is like one facet of a diamond. Therefore you have one facet, I have another, and yet others have completely different facets, but when we put all of those facets together, what a brilliance of light is reflected by that diamond. What a magnificent intelligence is displayed when many minds join forces in one endeavour, instead of competing against each other in the sense of "I'm right and therefore you must be wrong." To develop this kind of approach to life is a benefit of being aware.

With respect to the word "awareness", you should remember to differentiate clearly between awareness and consciousness. The word consciousness means to "share knowledge", which, of course, implies taking into account another person's state of being. Awareness, on the other hand, means "the quality or condition of being emotionally and intuitively sensitive", but more significantly, has its origins in the Latin word "vereri", meaning "to be fearful".

This is relevant in our consideration of relationships, for wherever there is fear, or even just a sense of fear, the person concerned will be hyper-alert and therefore wide awake. However, in speaking about "a sense of fear" as opposed to plain "fear", we are once again carefully differentiating between two very different states of being. An analogy may help to clarify this.

Think of a fire, and what happens when you hold your hand close to that fire. Normally you will experience a sense of burning, and that sense of burning will bring up in you a sense of fear that will stop you from being stupid enough to plunge your hand into red hot coals. If, on the other hand, someone has you all trussed up like a bundle and is busy rolling you towards a nice big fire, you will not just be sensing a fear of burning, but will more than likely already be in a total panic in anticipation of being used for a taper!

This distinction is so important because most people will only ever become wide awake, or fully aware, when their survival is being threatened in some way. Therefore it is always either real fear, or at least the sense of fear, that spurs people into a state of wakefulness, or awareness. However, since we are trying to learn to relate, rather than constantly feeling threatened by even a firefly, we cannot afford to have ourselves forced into being aware. We need to develop this faculty consciously. The main reason for this is that unless their physical survival is being threatened, most people simply succumb to their fear, in the sense of being so caught up in it that they are debilitated by it.

To be debilitated by fear is a very common occurrence, and the effects are the same for everyone — you become drained of your strength and you feel weak and powerless. In short, as your fear grows, so your strength goes.

People all too often feel bad about admitting to their fear. We get taught that it is a sign of weakness, or some such deficiency. Yet this need not be and should not be. All of the evolution of life on this planet takes place through the medium of fear, for all types of fear are merely so many different expressions of the instinct to self-preservation. All plants, animals, insects and human beings register fear. Look around you and see if there is anything at all that is not subject to fear.

And yet, although it is experienced by all life-forms, fear is a strangely intangible force, an emotion which we cannot ever fully identify, although clearly we need to bring it into its proper perspective if it is not going to debilitate us. Therefore let us consider an example of how fear can debilitate us.

Consider the insurance companies. These companies dominate our economy, for they are some of the biggest economic powers. Why? Because all of their business is based upon the element of fear. If you let an insurance agent into your home, the chances are that by the time he leaves you will have invested in insurance against fire, insurance against theft, insurance against medical expenses and, to boot, a life insurance. And all of this investment will be purely because the agent will have earned himself a fat commission on having instilled in you a very real fear that unless you have all of these insurances, you will be in dire straits when, (note, not if), all

these catastrophies strike you. The fact that you might well be a single person, but that you have still ended up being insured against kicking the bucket, even though you have neither spouse, child, relative, dog, cat, or parrot, may well puzzle you for some time to come, or at least for as long as it takes for you to become aware that you have been ripped off, but the fear will most certainly be quite pervasive!

However, on a more positive note, remember that it is also fear which drives us, spurs us on to becoming bigger and better, wiser and more tolerant, more awake and therefore also more responsive. Consequently, to be fully aware and wide awake, we need to be fearful in the sense of, “I’m afraid this insurance agent is going to try to force me into parting with a considerable portion of my income”. Obviously this is an altogether different ball- game to being debilitated by fear in the sense of, “Oh, dear! I fear the consequences to myself if I do not follow the advice of this insurance agent.”

Therefore in being wide awake we need, first of all, to acknowledge our fear, instead of trying to pretend it is not there, or trying to brush it aside; and secondly, to face our fear and get it into its proper perspective, so that we can learn to use it to our advantage rather than allowing it to debilitate us.

# DEVELOPING RESPECT

*BEING WIDE AWAKE IMPLIES NOT ONLY USING YOUR FEAR, BUT ALSO DEVELOPING RESPECT.*

Through being wide awake we learn to use our fear in the manner of a tool with which to keep us on our toes. However, if we are to learn to use fear constructively we also need to know the meaning of respect, not only for others but also for ourselves. Where there is no sense of fear we will too quickly start taking things, or people, for granted. Realise, though, that to spend one's life half asleep, and not to have any sense of fear, implies a flippant attitude towards life — an attitude that smacks of not caring either about oneself or others. Such an attitude is very much a case of "If you don't like it, lump it," and "If I lose this relationship, or this house, there are plenty more fish in the sea, and plenty more houses on the market". Such an attitude is one of total disrespect.

Therefore the real meaning of being wide awake is to have a sense of fear based upon respect. Where there is no fear and no respect you will soon find yourself nodding off, since you are bored out of your mind, and if you are not in your mind, then you cannot possibly be awake!

Putting all of this into a nutshell: if by now you have figured out that your relationships are working at a mere 10%, it means that you are snoring for 90% of the time.

If, on the other hand, you have no idea what I'm on about, I don't blame you. It also took me an awfully long time to figure out why all my most treasured relationships always mysteriously ended up as a soggy gooey mess. You know the kind of relationship I mean? Those nice, warm, comfortable ones in which one lies around and shares even one's darkest secrets until all hours of the morning. I always wondered why those relationships so quickly ended up in mutual contempt, until finally it dawned on me that what was missing in all of these relationships was fear and respect.

Practically speaking, what does this really mean? In order to see this in action, let’s take the example of a romantic relationship.

Consider any young man who has met a gorgeous girl a few days before. Now Tom has not been able to stop thinking about the pretty Thea ever since he met her, and having finally come to the momentous conclusion that he simply must see her again, Tom has the thoroughly original idea of phoning Thea to ask her out to dinner. But this is now where the sense of fear can begin to surface.

Suddenly Tom is no longer so sure about himself, and as a result all sorts of fears begin to shake his belief in himself. “What happens if she does not want to go out with me?” “What happens if I find out that she is married, or engaged, or something like that?” “What will I do if she tells me straight out that she thinks I’m a jerk?”

Needless to say, we all know how Tom is going to handle that first date if he does scrape his courage together and manages to invite Thea to dinner. Tom will be wide awake, and oh, so very attentive! He will be aware of his every move, his every smile, his every wink, and he will not miss even the slightest opportunity of making Thea feel like a virgin queen. Even before Tom leaves the house he will make doubly certain that he looks at his best and most masculine. The car will be washed and polished, the house tip-top for coffee after the meal, and his aftershave will still be heavy in the air from the night before when the bouquet of flowers arrives at Thea’s front door the following morning.

But now, what happens? Thea has fallen hopelessly in love with this dashing and utterly charming young prince, and consequently marries him on the turn with stars in her eyes —stars that quickly enough turn into daggers, for now having made his catch, good old Tom is once again back to his usual self. Sloppy old jeans and dirty t-shirt, dried out shaving cream lying in the bathroom which is littered with his clothing from the day before. Tom is sprawled out on the couch in the TV room watching soccer, or some other equally vile sport, whilst Thea is doing the cooking, the laundry, struggling with a lawnmower that is too big for her, and trying to wash the car in the hot afternoon sun. “Flowers? You want, flowers, my dear Thea? Why? If you would like flowers go pick them. I see you have planted a whole garden full of them.”

Get the picture? Respect has flown out the window because Tom no longer feels the need to be fearful. After all, he is quite the hottest hunk around the neighbourhood, and although he may not be too macho with the lawnmower, he knows how to make the bed rattle and squeak. Thea should be only too grateful that he, Tom, chose her for his wife! In his complacency, Tom is not even aware of the fact that Thea’s adoring smile has become one of open contempt.

We find exactly the same principle operating within our work environment. For example, your boss suddenly informs you that he would like to have a meeting with you at 14h00 sharp, but doesn't tell you what the meeting is going to be about. In that moment up comes the sense of fear again, especially if, for example, you have not been able to finish your latest project on time. All sorts of thoughts and questions based upon fear will start going through your mind. "Gee! Am I going to be fired?" "Am I going to be reprimanded?" "Am I going to lose my bonus?" "What's actually going to happen in that meeting?"

But once again that sense of fear, that sense of the unknown, will make you wide awake and will also make you far more respectful than you would normally be. So, by the time you walk into that office at 14h00, not knowing what to expect, you are going to be very respectful, very much on your toes and certainly very wide awake.

Therefore if you want any relationship to be successful and fulfilling, you need to remain wide awake, and in order to do that you cannot ever afford to become complacent by forgetting your fear, neither can you ever afford not to be utterly respectful.

# THE DIFFERENCES BETWEEN MALE AND FEMALE

*LIFE REVOLVES AROUND POLARITIES, WHETHER NEGATIVE AND POSITIVE, BLACK AND WHITE, SPIRIT AND MAN OR MALE AND FEMALE.*

Having looked at the example of Tom and Thea, we now come to that age-old thorny issue surrounding the true role of the male and the female. What do you understand of this concept? Or have you long since abandoned all hope of ever understanding it and submitted to utter confusion?

Here is where you are really going to have to put aside all of your social conditioning, or at least for long enough to hear me out. If you will only bear with me, you might find that you end up liking what I have to say!

Nonetheless, it is not your blind trust that I am asking for. What I am suggesting is that once you have an overall picture of what I am trying to get across, you can at least try this section out for yourself. If it works for you, then that will be great, but it is senseless to discard something when you don’t even know what it is, or before at least trying it out as to its usefulness.

Even if you have put these techniques into practice, and you find that they are not working for you, then first of all check whether you have applied them correctly. If you haven’t, then apply them correctly and see if they now work for you. If, after you are totally certain that you are applying the techniques correctly, they still do not work for you, then by all means chuck this book out the window!

What are the basic differences between the male and the female? The way in which things have been set up by the powers of nature is that the male is the hunter. Therefore, it is the male who goes out to the workplace, and it is primarily he who must bring home the food.

The female, on the other hand, because she holds within herself the mysteries of conception and childbirth, is the one who stays at home tending the hearth and the family.

Later in this book, we will be looking at all of this in much greater detail, but for now I am just introducing this all-important concept so that this section makes more sense.

But what does this actually mean? Quite simply, it means that the male, because it is he who carries and secretes the life-giving sperm, is predominantly concerned with the world around him, that is, with the outer world. Just as his reproductive organs are situated on the outside of his body, so too does the male secrete his sperm into the outside world. In other words, in the same way that the male must plant the fields surrounding his home so as to propagate food, so must he also find a wife in whom to plant his sperm if he is to propagate his species. This means that the male instinctively regards himself as being a part of the greater world, and knows that if he is going to be able to grow his crops and find a wife, then he needs to be in harmony with the world around him. In this respect, realise that for the male it is ultimately only him and the world out there, and that his survival, as well as that of his family, is very much dependent upon his harmonious interaction with that big, bad world out there. Therefore it is one thing to be all cocky with your neighbour when you are on the safe side of the fence, but discretion is by far the better part of valour when your opponent in business is very clearly busy manoeuvring himself into a position of gaining the upper hand! Likewise, to be the hunter stalking a buck is quite exciting, but to be stalked by a hungry lion is not nearly as much fun, and unless the hunter is intimately familiar with the world around him, which he can only be if he is in harmony with it, the lion will not be hungry for long.

The female, because she is tending the hearth and the family, is not concerned with the world out there, for in the same way that her reproductive organs are situated on the inside of her body, so too does conception and pregnancy take place on the inside of the female’s body. Therefore, being essentially concerned with caring for the unborn child in her womb, just as she is in caring for the born children left in her care in the cave which is her family’s home, the female is essentially cut off from the outer world. As a result, the female automatically delves within herself to find answers to how best, let us say, raise her children, and how to keep the cave clean and warm, for, to the female, her outer cave is highly symbolic of her inner cave, that is, her womb. Thus the woman instinctively knows she has to turn within, and so she is far more concerned with the inner world than with the outer world.

The main difference which emerges here is that the male has to practise harmony in order to be a successful hunter, whereas the female, through having to delve within herself to find the answers she seeks, becomes more and more engrossed in analysing and dividing in order to achieve clarity on any specific problem.

The overall effect of these most basic differences is that the male learns to think in order to outwit his prey, and to discover where best to plant his seed, whilst the female, through having to ascertain what is happening within the cave of her home, as well as within the cave of her womb, learns to rely more upon gut feeling, that is, feeling with the womb.

# USING YOUR OWN KNOWLEDGE

*TRUE THINKING HAS NOTHING TO DO WITH INTERNAL DIALOGUE.*

It is quite sad that although we are all encouraged to rationalise, no-one actually teaches us to think in the true sense of the word. We are all experts at juggling concepts around in our minds — concepts which invariably bring forth all sorts of emotions, and these spark off even more ideas or concepts, which in turn also bring forth more emotions. Thus there is seldom any real thought, only what we term internal dialogue.

If you want to be honest with yourself, how often do you really think “straight”? You know, like right now?

“Why is he asking me that question? (Growl!) Who gives him the right to infer that I can’t think straight? It is just like that man the other day who was implying that I was trying to do him in just because I had not paid my bill on time. Oh, heavens! (Panic) That reminds me! I think I forgot to tell the kids that I will be late picking them up from school today. (Perplexed as to what to do. Anxiety) Can’t think straight! Bah! (Indignation) Arrogant arsehole! Shall I phone the school to contact the kids? (Discomfort) What on earth will the school secretary think of me? (Annoyance and frustration) Oh, damned! Can’t think straight! Maybe I should……?”

Does this somehow ring a bell with you? That is what we call internal dialogue, as opposed to true thinking, which never takes any time to perform and is always clean and clear because it is the instantaneous recall or registration of knowledge. However, in order to understand what this actually means, you should know that there is a huge difference between real knowledge and information.

Information is exactly what the word implies — information about something we have not known before, and invariably gained through some outside source, such as another person, a book, the radio, television, etcetera. Knowledge, on the other hand, arises from within, in that it is something you know for sure either because you have experienced it in the past, or else because you are experiencing it right now. For example, if you

have never been to France, but you are reading literature on France, you are gaining outside information on France. But if you arrive in France, and are travelling through that country, you are gaining firsthand personal experience of that country.

It does not matter how much literature you have read on France, and it does not matter how many people you have spoken to who have been to France, for until you yourself have been to France you cannot claim to have knowledge of France in the true sense of the word. Therefore France to you remains the unknown, about which you may or may not have some information. Once you have firsthand experience of France, though, you can rightfully claim to know France, or to have knowledge of France, in which case that country is now for you the known.

Now in coming back to our consideration of the male and the female, the reason why it is so important to know the difference between knowledge or experience, as opposed to information, is that if we are to define the true roles of the male and the female accurately, we need to grasp what is meant by the known and the unknown.

If we look at the male, who is the hunter, we see that he can only hunt his prey with the knowledge which is available to him. In other words, since he has to recall and draw on what is known to him, the male is predominantly occupied with the known. The male may well also experiment with information he has gleaned from somewhere else, but until he has tried out that information he cannot know if or how it works.

The female, because she is constantly having to delve within herself to come up with answers to her challenges, is constantly facing the unknown, that is, the unknown within herself. Herein lies the female’s real challenge, for unlike the male, who is concerned with making his mark in the outside world with what for him is the known, the female has to find answers to what is not known, and in order to do this, she delves into the unknown of her own inner being. What this implies is that in dealing with the unknown, there is nothing to think about, simply because there is no previous knowledge to recall. Therefore, when the female delves into the unknown, it means that she is up against a challenge that she has not experienced before and, as a result, she is quite literally pioneering in the true sense of the word. But as always in pioneering, the only thing the female can really rely upon is her feeling, that is, feeling her way in the dark — feeling her way within the dark of the unknown.

This should not be taken as suggesting that the female does not think, or that the male does not feel. I am simply pointing out here the basic differences in approach between the true male and the true female. There are a great many times when the male is called upon to feel, but even when this does happen, the male will still have a predilection for thinking, in the

sense of comparing his feeling with that which is known. Likewise, the female will often act upon the known, but here too, because she is predominantly occupied with the inner world, she will more often than not sense that her knowledge of any given situation is not enough to provide all the answers that she feels are needed. Consequently, even in thinking about the situation, and even in recalling her knowledge, she will have a predilection for instinctively feeling into the unknown.

# FEELINGS AND EMOTIONS ARE NOT THE SAME

*EMOTIONS WILL ALWAYS GUIDE YOU TO TRUE FEELINGS.*

If feeling is best described as intuition, or sensing, or quite simply, gut feel, emotion is something we are all fully familiar with. Strangely enough, there is essentially only one emotion, namely, desire. Desire can be expressed by the words “I want to”, which is a basic verbalisation of emotion. Nevertheless, desire does have four aspects: fear, anger, melancholy and joy. Fear is the desire to retreat, anger is the desire to fight, melancholy, the desire to change, and joy, the desire for life. Just a little thought on each of these definitions will soon make their deeper meanings clear.

If we look at all this in relation to the roles of the true male and the true female, we see that again there is a difference in approach, although not in usage. In the male’s case it is him and the world out there, and therefore he tends to have a predilection for thinking. For the female it’s her and her inner world, with the result that she relies far more upon feeling and, in this, learns also to work with the emotions far more consciously than the male.

For example, John and Barbara have an argument about something and both become angry, or both call forth the desire to fight. At first they fight each other, Barbara screaming at John that she feels he is not being caring enough, whilst John retorts angrily that he thinks she is being totally un-reason-able. John, of course, has reached for the sword of the known and, since he cannot recall any knowledge of where he has been uncaring, demands that Barbara gives him an example. She, on the other hand, cannot come up with any definite examples that make reason-able sense to John, simply because she is all fired-up with feeling, and is therefore brandishing around the sword of the unknown!

I am sure you have had dozens of such experiences. Barbara is acting upon the unknown, a hunch, a feeling, but John wants an answer based upon the known, and since she is unable to give him a reason-able answer, that is,

an answer about which he can reason, he storms out of the house thinking that his wife is mad.

Barbara, left alone at home to look after the kids, the dog, the parrot, the ironing, the cooking and the garden, has no other recourse but to allow her anger, (her emotion), to guide her into finding the answers she seeks. Determined to find the answers to her feeling that her husband is not caring enough, she uses her anger to explore the depths of her own inner unknown.

John, on the other hand, is halfway down the road, using his anger, (his emotion), to guide him into trying to think about his wife's madness, but after not being able to find reason-able answers to his questions, unconsciously starts to get a feeling for what perhaps his wife was trying to tell him. Having got that feeling, John stops dead in his tracks and starts applying what he has just sensed, by means of comparing it with what it is he already knows about his behaviour.

However, in both instances, we see how emotion will always guide us into feeling our way around in the dark — if we only allow this most natural process to take place. But sadly, most of the time this process is ignored. Therefore instead of allowing his anger to guide him to a feeling, John will simply hit the pub with a vengeance, in the hope of finding a partner in crime who will commiserate with him on the unreasonableness of females. Back home, Barbara, instead of allowing her anger to guide her into a deeper feeling, will more often than not also find a partner in crime, or else will resort to feeling bad about herself, in the sense of feeling that she is too stupid to speak to her husband intelligently.

Yet all of this heartache is so unnecessary, if only both men and women will pause to consider that just as their bodies are different, so too are their respective functions different, and therefore also so too must their approach to life be different. In the next section we will look at the how these differences are meant to be reconciled, and how a man and a woman can co-operate intelligently with each other, instead of going at each other with two swords which are, by definition, mutually incompatible.

# WHAT IS TRUE LOVE?

*THE CORNERSTONE OF TRUE LOVE IS INTELLIGENT CO-OPERATION.*

To love your spouse, your child, your boss, or your parrot to bits, is no guarantee that your spouse will remain devoted to you forever, that your child will not defy your well-meant guidance, that your boss will not suddenly retrench you, or that your parrot will not bite your hand when you try to clean his cage. Most people's understanding of the word love has nothing at all to do with intelligent co-operation. In fact, the word "love", as well as the bizarre family of feelings that are normally associated with it, is today so widely de-fined, that it has no definition left! Having become de-fined to the nth degree, it is nothing but an unintelligible justification for all manner of vices, prejudices and preconceived ideas which make up the biggest portion of people's baggage — baggage which is mostly so coarse and so gross in content, that there is nothing fine about it. But what is even worse, is that it is all this de-fined baggage which people hang around the necks of their beloved ones, and woe to him or her who should even contemplate rejecting such an un-fine yoke! A yoke is not love. A yoke is a yoke, no matter how much we try to justify our attempts at enslaving another being.

True love, on the other hand, is a very fine thing indeed, and just because it is so very fine, cannot be defined in terms of words. True love can only be shown in terms of action. Thus, we demonstrate our love through our actions towards another, rather than demanding that the other person should live up to the set of conditions most people define as constituting love. You know what I mean. "If you love me, then you will fetch me my slippers." "If you love me, then you will not shout at me." "If you love me, you will give me more pocket money, and will never say no whenever I want to stay over at a friend's house." "If you love me, you will not encourage your secretary to sit on your lap." "If you love me, you will do this, you will do that, you mustn't do this, you mustn't do that." And so the list goes on and on, and the real meaning of the word becomes ever more distorted.

Demonstrating our love has nothing to do with fetching slippers or with handing out more pocket money. Demonstrating love means demonstrating

intelligence within the act of co-operation. “Let me fetch you your slippers whilst you light the fire, because that way we save time — time we can spend together.” “I will gladly pay you for mowing the lawn, in which case you can earn more pocket money, and I save by not having to use the gardening services.” True love means sharing in the responsibility of co-creating the circumstances we wish for in our lives — circumstances that bring about feelings of trust, of belief in one another, of safeness and, above all, of warmth. Because true love is unconditional, it can only come into being when two people are prepared to co-operate intelligently towards building a relationship that is based, not upon expectations, (which are seldom, if ever fulfilled), but upon mutual respect, camaraderie, and that genuine warmth which comes from knowing that “If you win, then so do I”, rather than, “Why don’t you help me win this victory over you.”

Where there is intelligent co-operation, true unconditional love is the inevitable result, a result that does not need to be defined, simply because the actions, or the inter-actions between the two people concerned, speak for themselves.

In order to understand how best to accomplish intelligent co-operation, we need to look closely at all of the social conditioning that we have gathered concerning both males and females, and especially within the context of romantic relationships. Therefore, think of everything you have been taught and everything you believe you have learned concerning both men and women. Now consider for a moment; how much of what you know tells you anything about how men and women are supposed to relate, that is, to co-operate intelligently? Yet realise that if the information you have is correct, then that information should make it quite clear how intelligent co-operation is to be achieved.

But the simple truth of the matter is that none of us have ever been taught what it really means to be a male or a female, and much less what is entailed in the act of intelligent co-operation. What’s more, very few people in the world today realise that both men and women are essentially hermaphroditic, in that all men have an inner female side, just as all women have an inner male side.

Our physical bodies, and the sexual differences in our bodies, are simply a physical expression of the approach we are meant to take in this particular lifetime towards the evolution of our awareness. So if you have a male body, then on goes the thinking cap, and out info the big bad world you march with the banner of reason held high. But if you have a female body, then out comes the handkerchief to wipe away a tear or two, as you wave your man on his way, and before going back into your cave, your womb, your feelings. And yet, even as a man, you too have an inner cave — the ability to feel and to sense from the gut; just as the female too has an inner banner of

reason which guides her through the darkness of the unknown, the endless labyrinths of human feeling. Realise though, that the gut is not the same as the womb, and neither is female reason the logic of male reason. For the male, feeling is inherent, a primordial knowing that he is here and that he needs to go there, and therefore his reason is linear in quality and consequently logical. For the female, feeling is all-pervasive, an evolving, or unfolding knowing that she is not going anywhere because she needs to be right here, and therefore is her reason circular in quality and more in the nature of gathering together all the bits and pieces that are required for being here now.

# UNDERSTANDING MIRRORS

*YOU ARE NOT YOUR BEHAVIOUR.*

However, if we are to understand all of this mystical stuff, then it is vital for us to accept that we are mysterious creatures and that we have sides to our natures which we cannot see ourselves. People time and time again make the fatal mistake of assuming that they know themselves, when in actual fact the only thing they do know about themselves is how their behaviour is affected by the actions of others. Therefore it is with much presumed rather than true wisdom that someone says: “I know myself, for if you step on my toes, I know I will slap you; and if you steal my wife I know I shall wring your neck; and if you buy me an ice-cream, then, that is so kind of you, but what in hell’s name is your ulterior motive for doing so?” Yet, what do any of these reactions to the actions of others tell us about who and what we really are? For example, if I change the gears in my car, the car reacts in a certain way, and if you try to change my point of view, then I too react in a certain way. But having noted the reactions of both my car and myself, this still does not make me understand how a car really works, or how someone can manage to make me react happily, sadly, angrily, or just plain stupidly. The only thing most people ever really learn from all of this wise observation is that my car is a lot less stubborn in having its gears shifted than I am in having my point of view shifted! Generally, people only ever learn to play the blame game. “How can you be so stubborn?” “I am not stubborn. You are the one who is stubborn!” Does this sound familiar?

However, it is not the fact that people play the blame game that is the problem, it is the fact that people never come to realise that the people around us are only our mirrors. Get the picture? So there you are standing in your bathroom in front of the mirror shaving, whilst all the time fuming about your stubborn wife, or kids, or dog, or boss. But the person you are conversing with in the mirror is you! In other words, if you are stubborn, your mirrors are forced to reflect that stubbornness for you. But if you are open-minded, then your mirrors must likewise reflect that openness for you. Therefore there is nothing wrong with playing the blame game, as long as we remember that if we do not like the face we are seeing in the mirror, then it

is not the mirror's fault, or God's fault, but your own fault for having such an ugly face!

The concept of mirrors is not just restricted to our behaviour, but is equally applicable to our actions. Therefore if you steal the odd bit of stationary from work, or you "think" that no-one will mind if you take off from work for a little longer at lunchtime, then don't become indignant when one of your kids filches a few coins from your wallet, or a passing tramp "thinks" that you would not miss a couple of items off your washing line. What goes round comes round, and mirrors have a very inconsiderate tendency to reflect.

People are oblivious to the existence of mirrors, for the simple reason that they generally speaking only like nice mirrors, mirrors that show only the pretty side. "Oh! What an utterly adorable little girl. She reminds me so much of what I was like when I was that age. Such pretty rosy cheeks. Such beautiful hair. Such a loving smile." "Oh! What a perfectly horrid child! She reminds me so much of you when you sulk. Such an ugly scowl! Why don't you teach your child some manners!" I think you see my point, but if you would like to have more technical information on the true nature of mirrors, then you will have to read my other books.

The most important aspect about mirrors is that we cannot see our own inner selves, or our behaviour, without some kind of a mirror. This is especially true if we are trying to grasp our inner other half. Both males and females need to have a relationship with a member of the opposite sex in order to come to grips with their own inner counterhalf. It is only by studying the females around him that a man comes to understand the differences between males and females and, in that process, not only comes to understand his own inner female, but also begins to grasp what it is to be a true male. It is simply not possible to learn what it is to be a male when one is surrounded only by men who are just as ignorant and bewildered as you as to what it means to be a male. The only thing you will learn from other men is to take your drink standing up, to walk and talk like a real macho and to brag about your sexual prowess. In short, the only thing you will learn from your own sex is even more social conditioning. But the moment your wife locks you out for having come home drunk, or tries to stifle a giggle when you have just puffed out your manly chest, or turns her back to you in bed because she has a "headache", you are forced either into playing the blame game, or into doing some real deep soul-searching. Needless to say, although I have in this example used the masculine gender, exactly the same goes for the female.

The bottom line in all of this is that males and females are equal but different. Therefore, instead of engaging in the battle of the sexes and in

blaming each other, we must study our counterparts in order to gain a better understanding of both our own gender as well as our inner opposite gender.

In the next section we will take a closer look at what this means in practical day-to-day terms.

# THE WORLD IS FILLED WITH MOTHERS AND LITTLE BOYS

*The evolution of awareness proceeds in three stages,*
*defined as the mother, the male and the female.*
*The purpose of evolution is not only to unfold*
*these three aspects of awareness,*
*hut also to reconcile them in such a manner as to*
*bring about an intelligent co-operation between them.*

In the introduction to this book I made the promise that I will skirt around technical issues, and I intend to keep to that promise. Therefore those of you who would like to have more in-depth information on this section of the teachings are recommended to read my other books, in order to grasp more fully what I am merely touching upon here ever so briefly.

People don’t realise it, but the world today is very much the product of that particular aspect of awareness which is characterised by what we term the mother. In fact, most of our actions, thoughts and emotions are dictated by the mother. For example: “Before you leave the house go put on some better clothing, otherwise what will people think of you?” “When you go to work today, make sure you are polite to your boss. Impolite boys are not entitled to ask for time off.” “You were always told to concentrate on your schoolwork. If you had better academic qualifications you could now be earning a lot more money.”

Whether this kind of dialogue is coming from your real mother, your wife, (or your husband, for that matter), your friends, or whether it is just simply in your own head, the fact remains that you still think, feel and, most important of all, behave like a small boy or girl who needs to be told what to do in order to get the approval of someone else, including, of course, the approval of mother! However, if we need to be told what to do, what to think, what to feel and what to say, how can there ever be intelligent co-operation? Every time a marriage or a romantic relationship lands on the rocks, it is without fail because the woman is in mother mode and the man is in little boy mode. In the beginning this is not too much of a problem, but once the

novelty of the relationship or marriage begins to wear off, the man begins to tire of always being told what to do and the woman begins to resent the fact that she is always having to tell hubby what to do. And so the script goes something like this:

Man: *Stop telling me what to do! Do you think I'm stupid, or something?*

Woman: *Can't you think for yourself! How can you arrange to go out for drinks when you know today is my mother's birthday?*

Man: *Where are we supposed to turn off!*

Woman: *Take the next turn-off, not this one.*

Man: *Why can't I take this turn-off? Who's driving this car anyway?*

Woman: *But you asked me where to turn-off.*

Man: *Yes, I know, but this turn-off is just as good as the next one!*

Man: *Would you like to go out for dinner tonight?*

Woman: *Yes, that sounds lovely.*

Man: *Good! Where would you like to go?*

Woman: *Anywhere nice. You decide.*

Man: *Stop being so goddamned vague! Just make up your mind, woman! I asked you where you would like to go to.*

Woman: *Listen here, Pighead! If I tell you where I would like to go to, you will accuse me of always wanting to wear the blinking pants!*

Much the same kind of scenario tends to take place in the bedroom, and therefore it is also not long before the man, being eager to please mother, begins to feel very inadequate because mother is tired of being made love to by a little boy and of having to tell him what to do, and what not to do.

Man: *Why are you so cold towards me?*

Woman: *I'm not cold. Only tired.*

Man: *Well, how can I really turn you on?*

Woman: *I don't know. I've got a headache. Let's just go to sleep.*

Even in the workplace this scenario also tends to play itself out in a very similar fashion, even if it is between a male boss and a male employee. This is something we will look at more closely a little later on. I am for now

only trying to get across the concept that the world today is still very much controlled by the mother awareness, and by men and women trying to get the mother's approval in one way or another.

Yet, in relation to all of this, do not be fooled by the general belief that we are living in a patriarchal society. The fact that the male gods seem to have triumphed over the female goddesses of antiquity, and the fact that the world is only just beginning to emerge out of a huge swamping over of sexual inequality, male chauvinism and female suppression, is merely the result of little boys having temporarily rebelled against the tyrannical rule of the mother. But throughout all of this rebellion, mother has emerged intact, somewhat dishevelled and, needless to say, not at all pleased! The end result? Men, or rather, the little boys, have been brought sharply to their knees, and feeling awfully sheepish and guilty about their misdemeanours, are now bending over backwards to try and please mother more than ever before!

And now? Well, clearly, all the valiant knights in shining armour are gone and so too are the brave hunters of yesteryear. In a world that has to pay for its crime against mother, there is no place for heroes! In fact, the heroes had their chance, screwed up (excuse the pun), and must not again be given the chance to overrun the authority of mother.

So now what? Well, now I think that perhaps you can begin to see that it is intelligent co-operation that is needed, and not rebellion or suppression. The mother has her place, and is therefore not meant to be annihilated or suppressed. It is more a question of little boys having to grow up and, in growing up, gaining the ability to see the value in mother's wisdom, and then seeking out ways in which to co-operate with her, rather than remaining firmly attached to her apron strings. In other words, it is time for men to become true males, because no mother has a problem trusting a son who has proved his ability as a hunter. But no woman in her right mind is ever going to trust a little boy who only proves his irresponsibility time and time again, and then wants to be rude about it as well!

So then, what is a true male and, for that matter, where does the true female fit into all of this? We will shortly be looking at what is meant by the true male and female, but what we have discovered so far is that essentially the female is dual in nature, that is, every female has two sides to her; the mother and the woman.

CHAPTER FOUR

TERM 2

# CHANGING YOUR SELF-IMAGE

*IF YOU WISH TO CHANGE YOU MUST CAST OFF YOUR SELF-IMAGE.*

We come now to the second demand of Captain Life, namely, “You must not bring with you any clothing or shoes of any description, but you may clothe yourself in only a white cotton sheet.” Quite simply, this means that you should cast off your old self-image and clothe yourself in natural simplicity.

The biggest bugbear in people’s lives is that their self- image tends to trip them up again and again. Self-image is a complex thing, and it is made up of everything you believe about yourself, including your self-esteem, or the value you place upon yourself.

People tend to look upon themselves in terms of being, for example, a married woman who has a husband, children, a career as a school teacher, a hobby, a certain temperament, a particular talent or two and, of course, a name and a family lineage. But realise that all of these accessories, for that is exactly what these amount to, are only possible to have by virtue of the fact that we have physical bodies. How could you be a mother without a body? Or how could you express your talent, say for playing a musical instrument, without physical hands to do so? Likewise, your family lineage and name are purely dependent upon you having a physical presence. And yet, are you your body? Some people think they are! Others think they are their minds. Some think they are a combination of body, mind and spirit, or soul, or something equally vague and nebulous like that. And, of course, some just don’t think at all!

What do you think? Have you ever thought about it? For myself, I can only say that I honestly do not know. However, what I do know is that I am not my body, or my emotions, or my mind, for I can control all of these, and the fact that I can control what I do, feel and think, suggests that somewhere

behind all of this is a being that I am only slowly getting to know. That being, I realise, is my true self— a being that astounds me again and again, for on the one hand it is so vast, so mysterious and so highly complex, that often I stand in breathless wonder at the truly magical abilities of that inner creature we call man. And yet, that inner being is also simplicity itself and because of this, it is only by adopting a childlike (as opposed to childish) simplicity that we can begin to grasp our awesome potential as human beings. In other words, it is only when we put aside all of our endless clutter, and fall quiet, very quiet, that we can begin to sense who and what we really are.

So what then of self-image? The answer is really quite simple. If you are not your body, then stop feeling so terrible about yourself because you have thighs big enough to kick-start a Boeing, or because you have a face that looks like the backend of a bus. If you are not your emotions, then stop indulging in feeling so guilty because you have a violent temper. If you are not your mind, then stop feeling so stupid because you are not a computer boffin. And in short, if you are not your status as a married woman, a mother, a school teacher and whatever else, then stop fretting that you must be an awful person because your husband is having an affair, your son is homosexual and a drug addict, your teenage daughter is pregnant and half your students at school are failing their examinations. Rather get to know yourself, and then maybe you will begin to see why all these “terrible” things are happening in your life. But in order to do that you must first put aside all of this junk you carry around for baggage, and adopt a simple approach to life.

The simplest approach we can possibly take is a childlike approach and, as with any child, first things come first, and what makes them first is the fact that they are happening right here right now! So, I take a good look at myself, and what do I see? I see that I have a physical body, (never mind what it looks like), which is distinctly different to that of another person who, for some unknown reason, is called a woman. Now! There is woman and here is me, called a man, also for some unknown reason. But what does that mean? No child is really ever too worried about technical definitions, for they are far more interested in the “doings” of the thing being scrutinised. So the natural question is, what do men and women do?

From the little we have learned so far, we do at least know that the male is the hunter. But it is important to remember also that we all have an inner counterpart. Therefore, females have an inner male, just as males have an inner female. We also know that, as the hunter, the man knows that he needs to be in harmony with the world around him if he is going to be successful in tracking game and prey, and survive. This is irrespective of whether the prey happens to be a real animal or whether it is some other “animal”, say in the form of a business venture. However, we now need to

look somewhat more closely at exactly what is entailed here, and the first point is that we cannot afford to go hunting with a self-image that keeps tripping us up. “Hey, you lion! Who do you think you are growling at me?” “Oh! You slimy frog! Get your nasty little butt off my foot!” “Listen here, arsehole! I sell good green beans, so don’t come in here telling me my beans are old!” “I beg your pardon, but can you please not paw my beautiful garments with your rather filthy hands!” If you are going to hunt down prey, you cannot afford to have an “attitude problem”. But not to have an “attitude problem” means that you must be willing to detach yourself from your self-image or, better still, get rid of it altogether.

Remember that magical word — detach. It is your only defense against the debilitating traps set by your self- image. Whenever you are facing a potential challenge, remind yourself to detach from your self-image. If you don’t, you will find yourself having all your buttons pushed and you will pounce upon your prey with huge abandon and an almighty scream, stabbing passionately with your spear! Until, eventually, you come to realise that you are stabbing at thin air, that your prey has slipped away unnoticed, and that the smell of blood everywhere is the smell of your own blood. Quite simply, you have stabbed yourself in the foot. Does this sound familiar? But, of course, what is even worse, is the fact that sometimes, when eventually you do come to your senses, you realise with horror that the little furry animal you tried to spear down so passionately has turned out to be a lion who is not at all impressed with your heroic hunting! Your boss at work? In such cases it is always painfully clear to see with hindsight that it would perhaps have been wiser to be more “in tune”, to be more in harmony, with the world around you!

# ACHIEVING HARMONY THROUGH CONFLICT

*ALL AWARENESS IS RELATIVE — TERMS SUCH AS MALE AND FEMALE ARE NOT ABSOLUTES, BUT VALUES WE TEMPORARILY ATTACH TO A GIVEN STATE OF AWARENESS RELATIVE TO ANY OTHER STATE OF AWARENESS.*

In trying to work with our self-image, the first thing we need to get into its proper perspective is that the terms “man” and “woman” denote physical gender, whereas “male” and “female” denote the particular state of awareness that is constantly being used by both genders. We term this phenomenon the relative factor of awareness.

We also need to mention that all of awareness evolves through two main mediums: one, the universal law known as Harmony through Conflict; and two, the phenomenon we term the mirror concept. As strange as this may seem, it is only through conflict that we are able to evolve new knowledge, for where there is no conflict there is also no incentive, and neither is there any momentum, to uncover something new. In order to gain new knowledge, and thereby to evolve our awareness, we need to be challenged, and any challenge invariably gives rise to some sort of conflict, even if this is merely internal conflict, like, for example, when we think one thing but feel another. The mirror concept we have already discussed, although I urge you to read up on this all- important concept in my other books.

Because of people’s low self-image, the Law of Harmony through Conflict is mostly ignored. Instead of men and women welcoming the challenges in their lives, they tend to bemoan their ill-luck at having so much conflict to cope with. Yet, as we have already pointed out, without conflict the evolution of awareness would cease, and life would rapidly become empty of all meaning and purpose. To understand this is really not very difficult, provided that we look at life with total honesty, for if we do, we quickly enough come to realise that any conflict situation is merely an

opportunity to practise intelligent co-operation, either with another person, or simply with the world around us. Let us look at an example.

Say you take your car to the garage to be serviced, but when you get it back you find that the work has not been carried out to your satisfaction. Clearly, you have several options open to you. Firstly, you could say and do nothing, except go home to scream at your wife about the garage's bad workmanship. Secondly, you could send your wife back to the garage the following day to fight your battle for you, under the pretext that you are too busy and therefore don't have the time. Thirdly, you could phone your lawyer and ask him to fight your battle for you, in which case it will cost you! Fourthly, you could get your own low self-image to fight your battle for you, in which case you hand your control over to that little tyrant, and let rip at the staff of the garage, shouting and screaming and performing like a real arsehole, and ending up with threatening not to pay for the work. If you go that route, you will antagonise everyone, get no- one's co-operation, and most of the time you will leave, spitting mad and not really having got anywhere at all.

As an alternative, you could look at the situation in terms of it being a challenge to gain more knowledge through the medium of your own experience, in which case it will be empowering, in the sense of knowledge or power that you have yourself gained. Should you choose to go this route, then you must always bear in mind that the power lies in the moment, and therefore you must act immediately, or at least as soon as you possibly can. By taking action, all you need to do is to go straight to the manager and state your case, politely, but firmly, and make it quite clear that you find the workmanship unacceptable. It is as simple as that, and I have yet to see negative results from such an approach. Most people, if approached with an attitude of, "Look! We have a problem here. Can we please talk about it and resolve it," will do whatever it takes to please you. On the other hand, any person approached with an attitude of, "Look, here! You have made a bugger- up of my car," will immediately give in to his or her own low self-image, dig in his or her heels and become very unco-operative, to say the least.

In all these circumstances the important point to bear in mind is that people are not there to victimise us, but are in our lives in order to provide us with opportunity to gain, or hunt for, experience, knowledge and, of course, power, irrespective of whether the challenges they provide us with are positive or negative. In reality, every one of your acts is an act of hunting, no matter whether you are hunting for service, hunting for food, (as in shopping), hunting for warmth (as in friendship), hunting for a job, a better salary or extra leave.

If you remember that you are merely on a hunting expedition, then you will also remember that others also have their own baggage, fears, doubts and, above all, low self-images. Normally, if you are out trout fishing, or shooting, you will not get all upset and feel hard-done-by and victimised if the trout avoids your hook, or if the buck you encounter are so inconsiderate as to bolt the moment they set eyes on you. In this respect people are no different, for the simple reason that they know you are hunting them, just like they too are hunting someone or something else. So, if you want the buck to stand still so that you can shoot it, you are going to have to stalk it with care, and not just run up to it shouting that you cannot survive without food. Likewise, if you want your boss to grant you an increase in salary, then you are also going to have to stalk him with care, and not simply blunder into his office telling him that you cannot survive on such a low salary!

But what does it mean to stalk? Stalking is quite simply a type of manipulation that is carried out with the express purpose of getting the other person to do what you want him or her to do, but so that you will both benefit from that act. Ordinarily, plain manipulation means forcing another person into doing your bidding for your own self-centred gain, but at the other person's expense. However, stalking means getting the other person to cooperate with you intelligently, so that both of you can benefit and therefore win. The usual practice of manipulation is very much to do with playing the blame game, for it is always you and the world out there, and the world is never doing what it is you want it to do. But stalking has its basis, not in blame, but in inclusiveness, and the approach of inclusiveness is, "Everything that is happening right now is an opportunity for both myself and my opponent to gain in knowledge and in power." To see how this works, let us return to the example of having had a bad car service.

So, you go to the manager of the garage, and you politely but firmly inform him that you are not satisfied with the service, and you tell him why you are not satisfied. Already you have manipulated this man, Rudi, not only into giving you his full attention, but also into taking action on your behalf. What's more, by not blaming Rudi, you are manipulating him out of becoming defensive, and into seeking co-operation with you to find a solution to the problem, which, of course, is not really a problem at all, but an opportunity for both of you to gain new knowledge through experience. Whatever happens after this point will depend very much on how carefully and skillfully you stalk Rudi! You can ask to be transported back to your office, or your home, whilst the problem is being sorted out, or you could get Rudi to give you a courtesy car to use in the meantime. But one way or the other, if you concentrate on getting Rudi to co-operate with you, you will get your car properly serviced at no extra cost or any real inconvenience to yourself. In addition, both you and Rudi will come away from this experience having gained a lot more knowledge than either of you had before, because

otherwise there would have been no point in having the experience in the first place.

Although at this point you may have hundreds of questions about stalking, you only need to start trying to practise stalking to see that it is not really all that difficult. Any situation, irrespective of whether you are stalking your boss, your husband or your kids, always brings the principle of intelligent co-operation into being. Therefore, if you feel as if you are being victimised, then take it as fact that you are not stalking anybody, but instead, playing the blame game. And because you are playing the blame game, your mirrors must reflect for you your own sense of blame. By trying to blame someone else for your challenge, you can be sure that either that same person, or another, will in turn blame you for something else, in which case, you will of course once again be the victim!

If you can remember here to approach life from the angle of seeking intelligent co-operation, you can never really lose, because if you seek co-operation you will get co-operation, and once you have that co-operation you can utilise even apparent “failures” to gain knowledge, and therefore power. However, in order to achieve intelligent co-operation, as opposed to just a reluctant or even a resentful co-operation, which never yields a satisfactory result, you must always bear in mind the relative factor of awareness which we will now look at in greater detail.

# WHILST MAN & WOMAN RELATE TO GENDER, THE TERMS MALE & FEMALE RELATE TO SPECIFIC STATES OF AWARENESS

*INTELLIGENCE GIVES RISE TO AWARENESS, BUT ALL AWARENESS HAS TWO POLARITIES, ONE TERMED MALE BECAUSE IT IS MASCULINE IN QUALITY, AND THE OTHER, BEING FEMININE IN QUALITY, TERMED FEMALE.*

We are so caught up in our social conditioning that we simply assume that being a man means that we must always be masculine, and that being a woman means that we must always be feminine. As a result, our self-images suffer terribly when we discover that our circumstances in life often demand that we play a role which is the opposite of our gender. For example, if you are a man working for a boss who is also a man, you will often feel emasculated because, in your eyes, he is not respecting you as a man. Worse still, if as a man you work for a female boss, you will more than likely feel extremely emasculated as a result of having to take orders from a woman. However, in both situations this is just a fact of life, and it has absolutely nothing to do with being less of a man because you are taking your orders from another man or from a woman.

All of life is relative. Since life revolves around awareness, and since awareness itself has two polarities, namely, male and female, life must always be relative to the awareness experienced in the moment. Therefore, in working for a man, you will be female relative to your boss, irrespective of your gender, and in working for a woman, you will still be female, no matter how good a male you may be. Likewise, if you go shopping, then you, as the client, are masculine relative to the shop owner, even if he is a man and you are a woman. The weekly maid who comes to work in your home, too, is female relative to you the housewife. And your children, irrespective of their genders, will all be female relative to you as the mother.

It is not really possible in this book to explain all the technical issues involved here, so let us simply say that whenever you take orders from

someone you are in female mode, and whenever you give the orders you are in male mode. We say that the male provides the direction because he has a purpose to fulfil, whilst the female takes the male's lead in order to fulfil his purpose, and this invariably allows her to fulfil her purpose.

This should not be taken as implying that men are better than women, but simply that men and women are equal but different. In other words, men and women are equally important but they have different functions, and therefore have different roles to play in life. These functions and roles are derived entirely from the two polarities of awareness: male and female. We didn't invent these two polarities, but we have discovered how to work with them, in order to achieve harmony and co-existence.

Say you are a man and you need an income. You decide to go and work for someone who has a business, and therefore a purpose. If you want that job and if you wish to keep it, then you had better take your orders from that man and fulfil his purpose. Only in that way can you fulfil your own purpose, which is to have an income. If, on the other hand, you don't like taking orders from anyone, then stop complaining about having to take orders and become your own boss, in which case you can then give the orders. Likewise, if you are a woman and want a husband, rather than a little boy, then give him the pants to wear. If you don't, you may well have a marriage, but I can assure you that you will not have a husband in the true sense of the word. Instead you will be in mother mode and having a relationship with a little boy! If that is what you want, then by all means be a mother, but stop complaining about the fact that your husband is having an affair with the pretty little secretary at his office who is always so eager to take his lead.

Because of the two polarities, working with the different roles is bound to bring out conflict in one way or another, even if this is only in the sense of feeling threatened by masculinity or femininity. For example, how often as a woman do you not feel inferior to men? Or, as a man, how often do you not feel inadequate in the presence of women? But, as we have already noted, the purpose of conflict is to bring forth new knowledge, and so, if you are going to achieve intelligent co-operation with the world around you, then you must start to take careful note of the roles that you play in life. Therefore, when, irrespective of gender, are you required to provide the male lead, and when are you required to take the male's lead?

This then brings us straight back to the concept of intelligent co-operation, rather than begrudging cooperation, or behaving like a bull in a china shop. Life, and what you get out of life, is entirely dependent upon whether you co-operate with the world around you begrudgingly, or intelligently, or whether you behave like an insane bull. And all of this depends upon your self- image, how well you understand yourself, and how

and what you feel about yourself as a result of that understanding. However, in order to get a better grasp on all of this, we must return to the concept of hunting, for clearly, it is very much a matter of hunting for understanding that we are considering here.

# THE ROLE OF THE HUNTER

*THE HUNTER, IRRESPECTIVE OF GENDER, IS MASCULINE.*

People often have really strange ideas about why their relationships do not work, and this is primarily because they seem to believe that as long as they have a man's body, or a woman's body, then they are quite automatically male or female respectively. Although this should in theory be so, from what we have seen so far, it should be starting to become clear that in practice the male and female energies are factors of awareness and that they are relative to one another. Therefore, if your gender is masculine, then irrespective of the fact that your chest might resemble a woolly carpet, or that you may be better endowed than a horse, you still have to learn to materialise your masculine potential and thereby discover what it is to be truly male. Likewise, if your gender is feminine, then even if you wear the most exotically feminine perfume, paint your lips a bright red and have breasts that make the assets of Dolly Parton look like poached eggs in comparison, you will still drive every true male away from you if you insist upon telling him what to do, how to do it and when to do it, for, in spite of your attributes you have done nothing to materialise your true potential as a female.

To see this in action, take the example of you and your best friend deciding to go fishing. Your friend suggests that you go to a certain river, but although you know fishing is poor in that spot, you agree anyway. In such a case, no matter how hairy your chest is, you are female relative to your friend, because you are simply taking his lead. Likewise, if you invite your girlfriend out to dinner, but insist that she decides where you go, what wine to drink and what food to eat, then once again you will be female relative to her, for irrespective of your horselike endowments, you are still behaving like a little boy on an outing with his mother.

Clearly, if you are a man and you want to make use of your masculine potential by trying to be a true male, then even if you want to be polite to both your friend and your girlfriend, you must still provide the lead where necessary. In this way, if your friend suggests a poor fishing spot, you will

provide the male lead by pointing out that fishing in that spot is poor, but at the same time you will also offer a few other suggestions. In this case you will be acting like a true male, in that you will be providing the lead, but you will also not be emasculating your friend, for although you are providing the lead, you are still allowing him to co-operate intelligently with you in deciding to which other spot you will be going. In other words, by not simply taking his lead, and yet also by allowing him to provide the lead in deciding which of the alternatives you suggested is going to be your destination, you make it possible for both of you to be male and you avoid bulldozing your friend into taking your lead.

Exactly the same is true of your girlfriend. By providing the lead in deciding which restaurant you should go to, you can still be polite by telling her beforehand where you intend going, and by asking her if she has an aversion to that particular place. If by any chance she does indeed dislike the place, then you could suggest another restaurant. The same goes for the wine you order. But in all these cases you will be the true male because you are providing the lead and, at the same time, intelligently initiating her co-operation, rather than negating her wishes or her feelings.

From the angle of the woman, exactly the same principles apply. For example, if you wish to be courted by a particular man, then you must stalk him into doing so. In other words, you must hunt, not only him, but also the relationship. However, if you go about this in a masculine way, and if he is a true male, (otherwise why on earth would you want a relationship with him?), he will take one look at you and run a mile. If you want to hunt such a man, and hunt him you will have to, then you must hunt him by taking his lead in the sense of being as female as you possibly can. By being a true female, by seeking intelligent co-operation with him and by making it clear that you wish to take his lead, you will evoke in that man every bit of masculinity he has, and in no time at all the poor fellow will be so male that he will even ask you to marry him. Yet, realise that in having taken his lead in being female, you have in effect been as male as male can be, and not only that, but in hunting him, you have also been male. In other words, by being a true female, you have used your own inner male to do your hunting for you! This is true, even in the workplace, for if you are a female boss, and if you want your male employees to excel at their duties, then you should strive to evoke in them their masculine potential as true males, even though, relative to them, you are still very much male by virtue of being their boss.

Similarly, if a man wants to court you, he will allow his own inner female to tie you up into all sorts of little bows. By being utterly charming and open, he will not only hang onto your every word, but he will also be quite passionate in seeking your intelligent co-operation. Listening attentively to every word you say and to every wish you express, such a man will be deeply sensitive and, following his intuition, he will use his feelings to

guide him into being the best male you have ever known. Yet, although such a man is being a true male in hunting you, he is nonetheless using his inner female to feel how best to evoke the female in you.

The important point to remember is that, regardless of your gender, it is the male who is the hunter. But also bear in mind that, in order to be able to track game successfully, the hunter must be clever enough to outwit his prey. However, to outwit one's prey implies stalking and, at the end of the day, any stalking manoeuvre is nothing other than intelligent co-operation, for, as we saw in the examples above, both men and women need to co-operate intelligently with their own inner counterparts in order to get the willing co-operation of the world around them. All of life is simply the product of intelligent co-operation firstly, between ourselves and our own inner counterparts; and secondly, between our masculine or feminine potential and the world around us.

So, if life is "good", it is because you are good at achieving intelligent co-operation. But if life is "bad", then this is because you lack the necessary skill in achieving that intelligent co-operation. If your life is not working, what this means is that, irrespective of your gender, it is the male in you that is not good at hunting. What does this really amount to?

# THE RULES
# OF INTELLIGENT CO-OPERATION

*THE QUINTESSENCE OF MASCULINITY IS HARMONY, JUST AS THE QUINTESSENCE OF HUNTING IS INTELLIGENT CO-OPERATION.*

We have already seen that as the hunter the male knows the importance of having to be in harmony with the world around him. Living in harmony with the world around us is really a combination of several concepts that are all completely interrelated and interdependent. Let's look at what this means in practical terms.

First of all, in order to be able to track and to trap prey, the hunter must be intimately familiar with his world and yet remain detached from it. If you, for example, wish to make a business venture successful, then you must become one hundred percent familiar with the nature of your trade. Not to know all the ins and outs of that trade is to invite failure. Likewise, if your child is a drug addict and you want to help him, then it is vital for you to familiarise yourself fully with every facet of that problem — why the child chose the drug experience in the first place; what the drug is, and what both the short and the long term effects of using it are; what the relationship of that child is in relation to you as the parent, in relation to his peers and to the world in general. In short, unless you are so familiar with your child's drug problem that it could well be your own, you will never be able to help him, for merely to tell him to be a good boy and not do it again is not going to help!

However, being fully familiar with one's world creates its own lethal trap. A hunter can become so familiar with the animals he is stalking that, in time, he finds himself incapable of hunting them. Quite simply, the hunter has grown to love the animals so much that he cannot bring himself to kill them, much less eat them! How many times does it not happen that a man becomes so engrossed in his business that it becomes his everything at the cost of all else, including his family and his health? Similarly, how often do parents of drug addicts not take the required action because they love their children too much to be ruthless? And how often do partners in a romantic

relationship not speak up because they are afraid they will hurt the other one’s feelings? In all such cases the hunter has become so involved with his prey, whether this is his business, his problem child or his spouse, that his judgement has become impaired. Refusing to see the challenge for what it truly is, such a man or woman loses all objectivity, and instead of being the hunter, has become the hunted.

This is the reason why it is so very important to stand detached at all times. Being detached does not mean that you do not care — on the contrary, it means you care so deeply that you do not hesitate to be as ruthless as you need to be in order to fulfil your mission. If you are in business, but refuse to be ruthlessly competitive, you will fail. Likewise, if you are having to handle a child who is addicted to drugs, but if you refuse to take a ruthless approach, the drugs will win every time and your child will be destroyed. What then do you want? Do you love your business so much that you allow it to destroy your family and yourself? Do you love your fellow businessmen so much that you allow them to destroy you? Do you love your child so much that you allow the drugs to destroy him or her? What kind of love is that?

Real love is born of ruthlessness, which starts with detachment — a detachment that enables the hunter to hunt his prey successfully. The hunter is able to be ruthless and detached because he knows himself so well, and he knows for a fact that he does not plunder his world. This leads us to the second of the concepts.

The hunter cares very deeply for the world around him and, as a result, also respects it. Because of that caring and that respect, the hunter never plunders his world, but takes from it only what he truly needs. Never does the true hunter take just for the sake of taking, and never does he hunt just for the fun of it. If the truth be told, the true hunter never does like hunting, he just does it incredibly well. That’s all! Although there are plenty of people in this world who have to face the challenge of child abuse, no true parent takes a delight in punishing his or her child. Likewise, although there are more than enough people in this world who have to learn the lessons of inflicting pain, the true surgeon does not cut open his patients upon an insane whim.

Think deeply about this for as long as you need to, in order to grasp the importance of what I am saying here. However, one final word of caution — do not take the world at face value. For example, consider a boss who sees the potential in a young employee who is loyal and hardworking. By offering him increases, promotions, etc., he will get that employee to work even harder, give even more of his time, his devotion and his enthusiasm, until finally the employee has become nothing more than a money-making machine for his boss. Having given up everything else in his life for the sake

of his career, such an employee will go from being an enthusiastic free-thinking young man, into a miserable wretch who has traded all for greed and success. Yet the real culprit is his boss, who has not only enticed him, but also exploited his natural drive and enthusiasm. But by far the worst thing about all this is the fact that such an employee will normally be hugely grateful to his boss for having made all of this possible. How caring is such a boss? Similarly, how loving is any parent who manipulates his or her child into following a career that the child hates, and all in the name of what is good for the child?

The third concept is really an extension of the first, namely, that the hunter knows the routines of the game he is hunting. What this amounts to is that the hunter has to be something of a psychologist and understand through experience that the routine acts and predictable behaviour of both man and animal are the only traps he ever needs to set. It is only the inexperienced hunter who needs to set traps, because once you know the routines of, say, a rabbit, you simply need to lie in wait for it, and when it comes hopping round its favourite bush at its favourite time of the day, you simply pick it up by the ears! I am, of course, speaking about human rabbits. Animal rabbits have very good noses, and therefore are not quite so stupid and unsuspecting as humans tend to be!

That is the reason why it is so very important to study the game one is intending to hunt. For example, if you wish to have a better relationship with your boss at work, then you should get to know and understand his behaviour patterns for what they mean to him. As you do so you will quickly enough note what affects his moods, how certain mood swings can affect his thinking, as well as his actions, and how best to bring about in him a change of mood. Therefore, if you need to ask him for a raise in salary, you will be wise not to do something which you know will put him into a foul mood, but you should instead do everything that you know will make him feel secure, contented, happy and open-handed. In other words, by knowing the routine actions, emotions and thought patterns of a person, you can always use that knowledge to your advantage. This is after all what is meant by stalking!

Which brings us straight to the fourth concept. By knowing the routines of his prey, the hunter is clever enough to outwit his prey. Although this sounds so much like common sense, it is truly amazing how often people will abandon good old-fashioned common sense in favour of some truly harebrained scheme or plot! It’s obvious that if a hunter were to set his traps in such a way that they were conspicuous, no animal would be crazy enough to walk into them, least of all that animal called your boss, your wayward spouse or your delinquent child. For this reason, the really good hunter will not necessarily reveal his real motive until the trap is sprung. Just think of stalking your boss into giving you a salary raise, or think about confronting

your spouse about having an illicit affair, and you will see soon enough how this works.

And now, the final concept, and a very important one at that, is that the hunter is clever enough to know that just as he is a hunter hunting someone or something, so is everyone else also a hunter hunting him! Therefore, when your son suddenly tidies up his room, does all his schoolwork and the dishes without you having to goad him into doing it, then take it as fact he is stalking you for something. Likewise, when your boss suddenly comes to you with a bunch of roses, gives you an increase in salary, and gives you the afternoon off on top of it, don't become ecstatic. Instead become outwardly ecstatic, as you are expected to do, (this is only good stalking), but become inwardly hyper-alert. Above all, and no matter what your personal opinion of your boss may be, remember that he would not be your boss if his skills at stalking were not better than yours.

Clearly, if it is so easy for you to learn to pick up a rabbit by its ears because of its predictable routines, then as a hunter you would be extremely careless to be predictable yourself. A hunter will only ever behave in a predictable manner if he wants to be picked up — a very good ploy to use on someone who is already an accomplished hunter and therefore very unpredictable in his or her own routines. Consequently, if you don't want to be the next rabbit, then your own movements and actions must become unpredictable. For example, if your marriage is rocky, and you suspect that your husband may be having an affair with someone else, then it is just plain stupid always to go and play bridge on Thursday evenings from 18h00 to 23h00. If you do, you will just be inviting trouble. If, on the other hand, you vary your routines, there is much less chance of him having an affair, and the likelihood is that by having become unpredictable you will have eliminated the boredom in your marriage, which might well also turn out to be the cause of your problems. In any event, bear in mind that predictability means that you are not being fluid, and in not being fluid you will invariably be stubborn, forceful and domineering, opinionated and, above all, just plain boring! Who wants to remain faithful to such a jerk?

# USING CONFLICT TO UNCOVER NEW KNOWLEDGE

*ONLY THROUGH CONFLICT CAN NEW KNOWLEDGE COME INTO BEING.*

People fear conflict instead of welcoming it. This does not mean that you must go around picking a fight with all and sundry, but it does mean that when conflict does arise of its own accord, then you should not run away from it, but face it, own it and use it to your advantage. To put this in a nutshell, “If your picture doesn’t match my picture, then it means that somewhere we are both missing a connecting link”, and that missing link is without fail new knowledge.

It is just plain stupid to keep on insisting that if your picture does not match my picture then one of us has to be wrong. Who says? Why can’t we both be right? Or are you going to insist that if I am right then you must be “righter”?

Only by understanding this fact can conflict be used constructively by the true hunter, and provided that this is grasped by even just one of the people concerned, new knowledge will be uncovered. Remember that the person who understands this fact will not be working towards fuelling the conflict, but will instead be working towards using the conflict which is already there in order to uncover the new knowledge. But what is even more important, is the fact that by utilising the conflict to bring forth new knowledge, the hunter is in effect transmuting something which is negative into something that is positive, and herein lies the deeper meaning of achieving harmony through conflict.

The million dollar question here, is, “How do I achieve this?” The answer is quite simple, and we have already been discussing it, namely, intelligent cooperation. If you are now feeling perplexed and at a loss, you have been reading too fast and not paying proper attention. Therefore go back and reread the bit on intelligent co-operation, and you are bound to find the lights coming on!

We have already seen that all of awareness is relative and, as a result, men are not always in male mode and neither are women always in female mode. Let’s look at this a little deeper. Consider a mother and her young son.

In guiding her children, a mother has no option other than to draw from her own experience in life which, of course, is her knowledge. This means that the mother measures her children’s behaviour against what she knows to be good behaviour, that is, behaviour which is beneficial not only to the child, but also to the world around it. But realise that by acting in this way, the mother is working with the known which, as we know, is the function of the male.

The son, on the other hand, not yet having sufficient experience of life upon the physical plane, is facing the unknown, and therefore he automatically listens to his mother’s guidance. Because he is taking her lead, he is female relative to his mother. This does not mean that such a boy thinks of himself as being a little girl. On the contrary, if he is really listening to his mother, he will even be learning from her how a man is supposed to function in the world. But the bottom line is still that any child, irrespective of gender, does not have the required experience of life, and therefore has to listen to its mother, whether he or she likes it or not. Only by listening to the mother, and then either by following her guidance, or by ignoring her guidance, does the boy begin to gather his own knowledge through experience. But either way, the child is female relative to his mother, for it does not matter whether he takes his mother’s guidance in the sense of doing what he has been told, or whether he takes that guidance in the sense of finding out what is the result if he doesn’t conform to it, the fact remains that he is taking her guidance in one form or another.

Exactly the same is true amongst adults, especially in the workplace. Think of a man working for a male employer. Such an employee mostly never really knows enough about the company he is working for to provide the male lead, and neither is he required to do so. The only thing that should be clear to an employee, is the job description. In other words, he knows what his duties and his function in the company are, for these have been spelled out to him when he took on the job. But in fulfilling the requirements of his job description, he is automatically female relative to his employer, even though he may be the best male in the whole world.

This is a point that can never be stressed enough, for the simple reason that all too often, because of social conditioning, men feel emasculated as a result of not being able to provide the male lead in their working environment. Yet, this is so unnecessary, if only such men would understand that in spite of the fact that they will always be female relative to their employers, they can still be very much male by seeking and initiating

intelligent co-operation, rather than moping around waiting to be given orders. In fact very few employers want male employees that are forever sulking because they have to take orders. Most employers welcome men who are masculine enough to think for themselves and take the initiative, provided of course that such an employee does not go into direct competition against the employer.

The real male knows for a fact that he is a good male, and because of this, does not feel threatened by having to take orders from a superior. It is always those men who for some reason or other doubt their own masculinity, that tend to be highly aggressive and defensive, and who also quickly feel insulted and emasculated when told what to do.

Exactly the same is true of women. The women who know the true meaning of being female never have a problem with taking the male lead. But those women who feel inferior, and therefore threatened by males in some way, will forever kick against taking the male lead, and will instead try to outdo the males in every possible way. You know that old song from “Annie Get Your Gun” - Anything You Can Do I Can Do Better? The end result of this is what I term a second-rate male, for although such a woman will be able to run a business, drive a truck and mow a lawn better than most men, she is still a woman who is not living up to her true potential, which is feminine, and therefore she can at best be second-rate.

But it is not only women who can become second-rate males, for if you look around, you will also see plenty of men who have become second-rate females. “Yes, dear. Anything you say, dear.” “Yes, boss. Can I give your dog my breakfast, Sir.” “Yes, pretty little Ms. Secretary. I’m very flattered that you should want a relationship with me. Do you want me to have you on the desk, or shall I rent a room in a hotel?” Such men are not providing the male lead, and in not living up to their masculine potential, they make very poor substitutes for the genuine female, who is by no means anybody’s doormat. But then, if you don’t believe in your own masculinity, it is also easy to associate your beard and hairy chest with a doormat!

So, what then is the bottom line in everything we have been looking at? The answer: intelligent co-operation, of course. Intelligent co-operation with who, with what? Ah! Now you ask the real million dollar question, and the answer is: before you can begin to co-operate with anything or anybody, let alone intelligently, you first need to come to grips with your own potential, for realise that it is very difficult to co-operate intelligently when you don’t even know who and what you are. Consequently, if you are a second-rate male or a second-rate female, your idea of being intelligent will be how best to outdo the opposite sex, and your idea of co-operation will be how best to walk all over the opposite sex. True intelligent cooperation can only be achieved firstly, when you know what it is to be true to your gender;

secondly, when you understand that in order to get to know your own potential, regardless of whether it is masculine or feminine, you need experience, that is, knowledge; and thirdly, that knowledge can only arise through conflict of sorts. For example, how often in this book have I not pushed your buttons? You see! Conflict! Yet if you are still reading, then you are well on your way to practising intelligent co-operation and uncovering new knowledge. Remember what I explained at the beginning — intelligent co-operation means just that — co-operate intelligently! But to be intelligent about something does not mean you have to like it.

To understand how this operates in practice let us review our previous examples. In the example of the mother and her son, what can we see? As we all know from experience, the son will have one way of looking at things, and his mother another. So the end result is conflict. But this conflict is good, in the sense that it is necessary. Therefore the boy is not a bad child, he is only trying to gain his own knowledge. Are you bad because you are reading this book? It just shows you how insane social conditioning can be! No! The boy can only possibly be a bad boy if he does not co-operate intelligently with his mother in trying to uncover his own knowledge through experience. But then, for that matter, so too will the mother be a bad mother if she refuses to co-operate intelligently with her son, if she sees him as a bad boy because he is not listening to her every word, and if she denies him the opportunity to acquire his own knowledge through experience.

In the example of employee and employer, the employee is not bad when he speaks up to his employer for what he believes in. He will only be bad when he is not living up to his masculine potential and thereby not practising intelligent co-operation with his employer. In such a case, the employee will do one of two things. Either he will behave like a doormat who simply carries out every order given to him without question or, because he feels threatened by his employer, he will constantly be trying to make his employer wrong, in which case he is again not practising intelligent co-operation.

Likewise with the employer. The employer will not be less of a male if he practises intelligent co-operation with his male employees by taking into account their experiences of what is taking place in the business. If, on the other hand, he flatly refuses to listen to his male employees, he will not be practising intelligent cooperation, and mainly because he himself feels threatened by other males.

Realise that there will always be conflict of sorts, even if it is only at the level of “I don’t see it your way.” But every time this happens, it is always, but always, intelligent co-operation that is called for, because only in this way can new knowledge be brought forth. This knowledge is the only thing which is important — whether it is the knowledge a boy needs in order

to know what it means to be a true male; whether it is the knowledge both employee and employer need in order to have a good working relationship; or whether it is the knowledge that is needed for a business to succeed. Conflict cannot be avoided, for it is necessary in order to learn how to practise intelligent co-operation, and it is only through practising intelligent co-operation that new knowledge can be acquired.

In co-operating with the opposite sex, the same principles come into play. Men are not the same as women, and their roles are not the same either. Therefore forget about trying to turn your wife into a second-rate version of yourself, and stop trying to turn your husband into a second-rate version of what you think women are all about. Just start from the point that as man and woman you are equal but different, in that your respective potentials are equal but opposite. If you remember that, then you will not expect each other to see things your way, but you will instead strive to see each other's point of view. By doing this you will both gain a far greater perspective than each of you had before, and soon you will begin to discover that intelligent cooperation, quite apart from being fun, is also truly intelligent!

For example, let's assume that a woman, Anna, says to her husband, Stan, "I don't know why I am saying this, but I feel that there is something wrong with our relationship." Normally what happens here is that the husband, feeling somehow accused, will quite angrily demand that his wife should explain herself. Yet, the fact is that she has already said she doesn't actually know what it is, and that it is just a feeling.

If Stan is a true male, he will not press Anna to explain to him what she is sensing. Instead he will compare what she is saying against his own database, which is what he already knows about his relationship with Anna, and which therefore constitutes what is for him part of the known. If, having done this, Stan can still not grasp what Anna is sensing, he will then try to get a feeling for what she is saying by questioning her, not in the sense of "Please explain yourself", but in the sense of "Try to tell me more." In other words, by being the male, and by initiating the act of intelligent co-operation, Stan is using his own inner female to guide both himself and Anna towards a better understanding of what it is she is sensing.

Taking Stan's lead in this respect, Anna will be using her inner male to try and make as much logical sense out of what she as a female has picked up from within the unknown. The end result of such intelligent co-operation between Stan and Anna, as well as between themselves and their own inner counterparts, is that when finally Stan does achieve a real feeling for what Anna is sensing, he will either be able to pinpoint exactly what is bothering his wife, or, by embarking upon a different line of questioning such as "Do

you mean this?" or "Do you feel that?" it will not be long before Anna will be able to say, "That's it! That's exactly what I mean!"

From this example it should be becoming clear that in order to be a true male, it is vitally important for the man to learn to listen to his feelings which, in the final analysis, represent his own inner female. Likewise, for a woman to be a true female, she must also learn to listen to her feelings, but she must in addition allow her inner male to guide her towards making sense of what it is she is intuiting.

Do not ever forget that, although it is the male who is the hunter, and who has to make things work practically upon the physical plane, the male must also listen to his heart, that is, his feelings, in order to sense where best to hunt or plant his crops and when the best time for doing so will be. Until he has learned through practical experience, he has no other knowledge to work from, except his feelings. But once he has some knowledge, he will immediately start to build upon that knowledge by thinking about it rationally. Therefore, by comparing what he does not know with what he does know, he will always come up with a solution to the problem at hand.

This is equally true of the female, for since it is her task to tend to the hearth and the children, she simply has to search her inner unknown — her feelings — for the guidance she needs. Furthermore, in tending to the hearth and the children whilst her husband is out hunting, she has no option other than to turn those feelings about what she needs to do into action upon the physical plane, and because of this the female learns to think rationally. However, the difference between the two lies in the fact that because the female takes the male's lead, the woman will always search the unknown in the sense that she will try to feel what will best fulfil the purpose of the male. Therefore, if she is alone at home and she needs to act, she will invariably look at the situation in terms of "What would my husband do?" or alternatively, "If I do this, will it suit my husband?" This in no way means that the female is subservient to her husband, it simply means that she senses, or feels, that only by fulfilling his purpose can she fulfil her own purpose. Consequently, the true female will always prefer, if at all possible, to take her problems to her husband and let him come up with a solution.

Looking at how men and women operate, we can see that both first need to listen to their feelings, and then think about how best to materialise those feelings into action or solutions to a challenge. Ironically, the true male will first listen to his heart, to his feelings, and it is only after he has gained that irrational perspective that he will compare it with his rational database in order to come up with a solution. In other words, the true male first feels, then thinks. The true female, on the other hand, will first think and then feel, in the sense of having taken the male's lead, she first compares her problem

with what she knows to be the male’s purpose, and then she endeavours to feel what she needs to do.

However, under the impact of social conditioning, men have been taught “Think, my boy! Think! ” The sad end of this tale is that men are now too frightened to do something so silly as to feel, and instead they try desperately to be as rational as possible. Therefore when a man’s wife tells him that she feels something is wrong with their relationship, he thinks frantically about it, but when he cannot find a rational reason why his wife should feel that anything is wrong, angrily demands that she should explain herself, rationally, of course! Women, on the other hand, as a result of being made to feel stupid for not being logical, also desperately try to please by becoming ever more rational, until finally they have become so logical that they too are out of touch with what they are really feeling.

CHAPTER FIVE

TERM 3

# YOUR SHORTCOMINGS ARE YOUR TICKET TO FREEDOM

*PRACTISING INTELLIGENT CO-OPERATION IMPLIES BEING DEFENCELESS.*

We come now to the third of Captain Life's conditions, namely, "You may wear no jewellery or weapons upon your person; only a laurel crown and a garland of wild flowers." What this means is that you must strive to feel good enough about yourself, that you do not need to impress others with your outer appearance, and neither should you be forever on the defensive. If you are truly feeling good about yourself, in the sense that you do believe you have value as a person, not in a conceited way, but in the sense of knowing from experience that you are a good male, or a good female, then you will be happy to show the rest of the world your true self. Being perfectly at peace with the way in which nature put you together, inwardly and outwardly, you will have about you an air of quiet confidence that is just as powerful as wearing a crown. Yet, that "crown" will be your own specialness, your uniqueness as an individual unit of that greater whole we term humanity.

The problem is, however, that very few people feel good about themselves, and therefore most of us are not happy to show our true self. This is because we find it almost impossible to live with our shortcomings, most especially those shortcomings which are somehow looked upon as forming part of our character. As a result very few of us ever like to own our shortcomings, and so we desperately try to hide them, even from ourselves. But the truth is that our shortcomings are nothing more than our undeveloped potential and, as such, are very much our passage to power and our ticket to freedom. Therefore not to own our shortcomings is to deny ourselves part of our potential, and if we do that, is it surprising that we end up being powerless and unhappy?

How does this work? Take the shortcoming of being stubborn. Stubbornness is really undeveloped tenacity and perseverance, which are most precious and valuable assets to have. The difference between them lies in how we use these assets. For example, if you happen to feel inferior to others, and you therefore use this asset to try to prove yourself always right, even if deep down inside you know that you are just being pigheaded, then this is not an asset, but a very real shortcoming which will do nothing for your relationships. If, on the other hand, you say to yourself, “I don’t want to come across as a bigot, but I am going to persevere in overcoming my feelings of inferiority”, then you are truly using your stubbornness positively, and therefore to your advantage. By tenaciously holding onto the belief that you do have value, and that you are not inferior to others, you will in time begin to see and prove this to yourself, simply because you are not prepared to just throw in the towel and give up on yourself!

Let us also look at the example of feeling inferior. For as long as you continue to believe that you are inferior, you will never be able to turn your stubbornness into tenacity and so it will always work against you, for what you are doing is using your stubbornness to hold onto the belief that you are interior. By doing this, you will indeed prove to yourself that you are no good. If, however, you begin to look at why you feel inferior, you will soon begin to see that what makes you feel inferior is the fact that you are not so self-important and arrogant as others. In actual fact, the feeling of inferiority is only the negative expression of humility, a most honourable trait.

Therefore, instead of always feeling inferior, look at the positive side of this, and try to see humility for what it really is. If you can do this you will begin to understand that true humility is in fact unconditional love. Where there is humility there is never any sense of blame, for one can always see one’s own responsibility for what is taking place in one’s life. To be able to see and to own that responsibility is empowering, because we can always go on to change what we are doing if life is not what we would like it to be. Therefore instead of being a doormat, being at everybody’s mercy, being a victim of circumstance, and consequently feeling hard-done-by and inferior, you can start taking action to change what you don’t like, by changing yourself, your approach to life and, above all, by changing your belief in yourself.

Rather than playing the blame game, like everyone else, you will have found the necessary humility to take responsibility for your own actions. Furthermore, far from being a doormat, you will be setting the example of someone who believes enough in him, or herself to get on with their life, in the sense of “If you don’t like yourself, then change yourself, instead of blaming everyone else for making you feel inferior and somehow less.”

If you are not at peace with who and what you are, because you feel insecure and therefore inadequate in some way, you will be plagued constantly by fear, doubt and suspicion. As a result, not only will you be a nervous wreck, but so too will those around you, for our mirrors can never lie to us. In addition, your insecurities will rub off on them too. Above all, these insecurities will ensure that you will be quick to become defensive and, once again, because our mirrors cannot lie, those around you will also be quick to jump onto their high horses. If you wish to get others to co-operate with you intelligently, then you must acknowledge the fact that what you see in the mirror is only your own reflection!

# WORKING CONSCIOUSLY WITH MIRRORS

*THERE ARE NO VICTIMS IN THIS WORLD. THROUGH THEIR ACTIONS PEOPLE MERELY REFLECT FOR US OUR HIGHEST HOPES AND DEEPEST FEARS.*

In trying to work consciously with the concept of mirrors, the very first thing to acknowledge is that it is always a lot easier to see something in someone else than in ourselves. For example, when a friend comes to you for advice about how to cope with a particular problem, it is always very easy for you to see almost immediately what your friend should do. However, when you have exactly the same problem yourself, you suddenly find that you are at a loss as to what to do. The reason for this is that we are all too close to ourselves to be really objective, and without that objectivity things always seem to be in a muddle and therefore unclear. There are just too many personal interests, involvements, wishes, expectations, dreams, hopes, disappointments and whatever else in the way! In fact, the list can be endless. So the end of the story is that we need objectivity, and in exactly the same way as you need a mirror in which to see your face, so we also need mirrors in which to see our behaviour.

From this it is easy to see that there is no point in playing the blame game, for it stands to reason that it is just stupid to be angry with the mirror because it shows you your own ugly face! Therefore, instead of becoming all hot under the collar and therefore defensive, we need to look deeply into that mirror in order to try and understand our own behaviour. This is what we referred to earlier as, “being aware of another person’s state of being”. So we ask, “What in him is causing him to do such a thing?” “What in her is causing her to say that?” In other words, if your life is not working for you, (which, remember, is why you are reading this book), then have a good look at everyone around you in order to find out what emotions, feelings, thoughts, fears, doubts, insecurities, behaviour, or whatever else in you is giving rise to what it is that you are doing wrong!

When you start to look around you, the first question you should ask yourself is, “What exactly do they want from out of life?” Or, more precisely,

“What exactly do I want out of life?” If you ask that question you will quickly enough come to realise that no-one is actually very sure about what they are wanting out of life. It is truly amazing to see how little people really do understand themselves and their own wishes. Take, for example, the wish, “I would like to meet someone I can marry, and who will make me happy.” What for God’s sake is that for a wish? How can you go through life saying, “Make me happy?” Yet that is exactly what people do, and then when the poor wretch who has been unfortunate enough to be your chosen one fails to make you happy, you attack him or her from a dizzy height for being a failure!

Clearly, if you want to be happy, then it is up to you to make yourself happy. And if you cannot make yourself happy, then who in hell’s name gives you the right to demand that someone else should make you happy? So the second point we need to consider is the fact that whatever you do for yourself, or to yourself, automatically affects all those around you. Therefore if you make yourself happy, then you make those around you happy, which is the same thing as saying that if you uplift yourself, then you also uplift those around you. Why should this be so? The simple reason is firstly that life is a selfish process, (as opposed to self-centred); and secondly, that there is only one life of which we are all units.

Needless to say, this is a concept which is in direct contradiction to social conditioning, for we have all been taught that you should not be selfish. In other words, “I am not at all selfish, because I always put you first! I always try to make you happy, but you are so selfish that you never make me happy! Sob! Sob! Blame! Blame!”

I don’t know about you, but I like being happy! And since I don’t like sitting around waiting for free handouts, I prefer to get on with my life and thereby make myself happy. Damn right that is being selfish! But I simply don’t care, because through my own experience of being selfish I know how much people love to be with me. Why? Simply because I am happy and, in being happy, they too feel happy just by being around me! And of course, because they are happy, it makes me even more happy, and because I become more happy, they too become more happy! Does that sound conceited? Perhaps it does, but then that will only be because you like to be miserable, because you think that to be miserable is to be humble! But for me, being humble means that I am not so arrogant as to demand that others should make me happy.

The third point we need to look at is that if you give as much as you take, then life expands, the world around us expands and therefore your relationships, instead of being confining and restrictive, become a joyous journey of infinite possibilities. But once again, people are so conditioned into giving, that they give you presents, they give you their expectations,

they give you their demands, they give you their problems, they give you their frustration, they give you their anger, they give you their misery and, in short, they give you a huge headache! In fact, people mostly only give in order to tie you up into little knots, for at the end of the day, most so-called giving is only yet another form of manipulation. “I give you so much, but you never give me anything in return!”

People are forever fighting because someone wants to give them something they just do not want. Yet life is not about giving or, for that matter, about taking. Life is instead a process of giving-and-taking. But in practice, people always want only to take, or only to give, and in such a way that it becomes almost impossible to distinguish with any real clarity what is the difference between the two.

So, you want to give me your crossness and bad temper, but you want to take from me joy and happiness; you want to give me your lies and hypocrisy, but you want to take from me honesty; you want to give me your love, to which is attached a whole long string of expectations and conditions, but you want to take from me unconditional love, and I am being unreasonable if I expect you to remember my birthday when you are so busy! Don’t you think that is being just a little bit unfair?

You have no right to impose your misery upon the world and then expect everyone else to give you happiness in return. All of us can take anything we want from out of life, provided that there is always a fair exchange of energy. Therefore, because I give much happiness, I can also afford to take happiness wherever I go. And because I choose to learn from everything in my life, I get, as well as take, clarity from everything, and so I can also give clarity wherever I go. It really is as simple as that. I take so that I can give, and I give so that I can take again, and so there is always an exchange of energy, and because of that I never want for anything and, as a result, I am always happy!

Nonetheless, in giving and taking, we should also take care that it really is a fair exchange of energy. In other words, don’t try to take more than you give. If you wish to give only a little, then that is alright, as long as you take in return only as much as you have given. If, for example, you are feeling sad, and have only a little joy to give on that day, then give what you have to give, but don’t expect everyone around you to shower you with joy in return. We all have our sad moments in life, but even sadness can be beautiful, and therefore life-enriching. Consequently, if you are sad, then you can also share your sadness, you can give your sadness, but remember that you will get sadness reflected back to you. Likewise, if you are angry for some reason, then by all means be angry, give your anger, but then also expect people to respond to you according to what you are giving and, above all, be responsible enough to take as good as you give!

The fourth concept we need to address is that none of us can avoid our fate. This means that if we try to avoid our challenges in life by trying to cut ourselves off from them, we simply become ensnared by those challenges in such a way that we end up feeling like victims. In this respect remember that all of life is merely a system of relationships, of which the most important is the relationship between you and life in general. Therefore if you try to take from life more than you are giving, expect to be miserable. The reason for this is that all our challenges in life are there so as to enable us to become stronger, wiser, more successful and, in short, happier. So if you are trying to achieve happiness by not facing your challenges, then you are in effect trying to steal happiness!

But we all know what happens to a thief. Sooner or later, zap! You are caught! Consider. You are married, but in always only trying to be happy, you never want to face the challenges that your marriage is presenting to you. In other words, you want to take happiness from your marriage, but you do not want to do anything towards creating that happiness. Then one day, zap! Your marriage is on the rocks, the wheels have come off, and you are facing divorce.

Of course you could always shout out, “Why me, Lord? I only ever wanted to be happy, only ever tried to be happy! It was my spouse who was forever unhappy in our marriage and picking a fight!” Nevertheless, although in all such cases it is always the taker who feels victimised and trapped, the truth of the matter is that it is the taker who is the thief, and thieves should not be allowed to run around stealing from everyone! Therefore if you are being victimised in one way or another, check your taking! For example, if your house is burgled, where in your life are you stealing from others, and in what way? Are you stealing stationery from work? Do you underpay your weekly maid? Do you steal time from your family by not wanting to be at home too often because you don’t see eye to eye with your spouse?

Finally, we can now begin to see what is really meant by the third of Captain Life’s conditions: we cannot play the blame game, for the whole world is merely our mirror! As a result it does not in any way help to become indignant, to start becoming defensive or to try to justify our actions. By doing so we only reinforce the very things that cause us to be unhappy, since we always get exactly what we strive for! The universe always says, “Yes!” If you want justifications, everyone will give you justifications. If you want to be defensive, everyone will be defensive towards you. If you want to be aggressive, everyone will reflect aggression for you. If you want to steal, everyone around you will steal left, right and center. And if you want to be happy, and are prepared to work for that happiness, you will surround yourself with others who also want to work towards being happy.

# THE ART OF LISTENING

*TO RELATE IMPLIES UNDERSTANDING.*

Earlier we touched upon the fact that most people drift through life chasing some rainbow in the sky, and that there are very few indeed who know exactly what will make them happy. However, if we drift it means that we are at the mercy of someone or something else, and if we are chasing a pie in the sky, then, well

The biggest cause of such behaviour is that none of us have ever been taught how to communicate properly. Consequently, we go through life never being able to express either to others, or especially to ourselves, what it is that is bothering us, or what it is that we would like out of life. However, not being able to communicate effectively means that one cannot relate properly to the world, or to others. But most important of all, it means that you will also not be able to relate to yourself, for if you cannot express even to yourself what will make you happy, then how can you ever hope to be happy? Moreover, if you are not happy, contented and at peace, you will definitely not like yourself very much, and through not liking yourself, you will not want to spend time with yourself. Instead you will always be out and about, desperately trying to escape your own sense of unhappiness, which, in the final analysis, means that you are trying to escape from yourself!

Yet, if you ask a person who is trying to escape from themselves what is wrong, that person will invariably shrug his or her shoulders and say, “Nothing!” This is what we term “undelivered communication”, or quite simply the “nothing game”. However, the irony in playing the nothing game is that there really is nothing wrong! The only thing that is wrong is that the person concerned does not know what it is to communicate either with him or herself, or with the world out there. Caught up in an endless sense of frustration that cannot be verbalised, but that can only be expressed by constantly being on the run in some way, such a person never finds the happiness they are seeking.

The only way of breaking that debilitating pattern is to learn the art of listening. Very few people ever really listen at all. Why? Because most of the

time their low self- images tend to get in the way. As a result, people are either so busy arguing with you and pushing their own point of view that they cannot listen, or alternatively, they are so busy in their heads formulating what they are going to reply to you, that they also cannot listen. Does this sound familiar? If it does, it means you are doing it too!

If one feels bad about oneself because of a low self- image, then anything and everything said to one will be perceived as criticism. For example, if your spouse says to you that she is not happy in your marriage, the chances are that you will immediately start feeling bad about yourself. “Oh God! I have failed! I’m a bad husband. I’m a poor lover. I’m a bad provider, etc., etc.” Feeling somehow inferior and inadequate because you are not making your spouse happy, you will start defending yourself by wanting to justify your actions. Rather than initiating the act of intelligent co-operation by guiding your wife towards communicating as fully as possible what it is she is feeling, or sensing, you instead feel attacked, criticised and you become incapable of listening properly. Conflict has surfaced in a big way, but it is not being used to uncover new knowledge, and it merely turns into more conflict, because your wife is trying to say one thing, and you are “hearing” something else. “I am not saying it is your fault, damn you!” “But you are saying that you are not happy, and since I am the one you are married to, that obviously implies that I cannot make you happy!”

So many relationships end up in a soggy mess because, as a result of feeling criticised and attacked, people always end up pushing points of view which even they are not certain of. In an attempt to defend themselves, (against what, one wonders?), they will generally start making wild statements in an effort to put forward concepts they do not even vaguely grasp, let alone being tried and tested knowledge. Therefore far from conflict leading to intelligent co-operation, and through that to new knowledge, it simply leads to so much garbage and eventually to the divorce court. This same thing of course happens also in other relationships, like for example, the workplace, where your defensiveness and garbage will get you fired!

Learning to listen properly is not at all difficult to do, for it is quite as simple as saying to yourself that you do want to listen to what the other person is saying to you. If you do that, you will find that even if that person is criticising you, you will not fall into the trap of feeling bad about yourself, but will instead become fascinated to see how you really tick in relating to others. By being able to see how you tick, and what makes you tick (or not), you discover that it is really very easy to shift the focus from feeling victimised to feeling empowered.

For example, if someone is accusing you of being cold and aloof, and you really listen in the sense of trying to figure out why he or she should find you aloof, you will without a doubt quickly enough begin to see why. Say

your friend tells you that you are aloof because you behave in a distant manner by avoiding physical contact. If you are being honest rather than trying to defend or justify your actions, you will see that your friend is in fact right. Therefore to try and pretend that your friend is wrong will just be plain stupid. So, if you start to look at why you avoid physical contact, the chances are that you will come to realise that it is because, for some reason or other, you feel unlovable. Clearly, far from criticising you, your friend has given you a valuable pointer towards starting to improve your self-image, and thereby also to improve your relationship with others. In short, your friend is helping you to understand yourself better.

Realise that if the people around us do not point out to us what our shortcomings are, we would probably never find out or, at least, never bother to find out. What's more, through the art of listening we not only learn a great deal about ourselves, but if we bear in mind that we too are mirrors for those around us, we also learn a great deal about others by listening to what they tell us about ourselves, about themselves or about someone else.

In trying to develop understanding we naturally come up against what is best termed "unfulfilled expectations". So often, as a result of not really understanding either ourselves, or others, we have wild expectations that have nothing at all to do with the realities posed by life. For example, if you do not like yourself and therefore cannot live with yourself, it is completely unrealistic to expect someone else to like you or to live with you. Likewise, if deep down inside you believe yourself to be inadequate in your job, then it is once again unrealistic to expect your boss to believe in you. Yet this is exactly what people do, and then they become upset and feel hard-done-by when they do not get the acknowledgement which they are reluctant to give themselves. There is nothing wrong with expectations, provided you practise the give-and-take principle of life. In other words, if you are hard-working and trustworthy in your job, then it is only fair to expect acknowledgement for your work, and to be justly and fairly compensated for your labour. Likewise, if you enjoy your own company and honestly like yourself, then there will be no need for you to try and impress others by being arrogant, conceited and self-centred, but instead you can reasonably expect others also to like you. Therefore, once again we see how very important it is to get to understand ourselves properly.

It is only possible to harbour unrealistic expectations if we do not practise the mirror concept. Once we acknowledge the fact that others are merely our mirrors, then expectations tend to disappear like mist in the sun. For example, if I befriend a new person on the assumption that he will meet up with my expectations of what a true friend should be, he will without a doubt quickly enough begin to disappoint me in some way or another. If, on the other hand, I befriend that man because I have already seen that he is

very much my mirror, I will never fail to enjoy his company, for every time we meet he will show me something about myself. Some of the things he shows me will be positive aspects of myself, which, of course, is why I like him. Others, though, will be negative aspects of myself, which, once again, is why I like to be with him. Through being shown these aspects of myself, I can learn to understand myself, and I can begin to work with both my strong points as well as my shortcomings in a much more conscious way than I would otherwise have been able to do. And what's more, since my shortcomings are my undeveloped potential, I am not going to be disappointed in my friend for showing me my own weaknesses! Nonetheless, if he really is a true friend, he will be just as keen to work on himself as I am, and therefore rather than supporting each other in our bullshit, we are going to be completely open and ruthless with each other!

One final word on mirrors. Sometimes we are shown an old mirror so that we can gain a greater belief in ourselves, and because of this it is important to learn to distinguish with total honesty between what is a present mirror and what is an old mirror. In this respect, remember that our mirrors can never lie to us, and therefore if you change, then so too must your mirror change. However, if you change but your mirror does not change, then that mirror will leave your life or, alternatively, it is necessary for you to leave that mirror in order to gain a greater belief in yourself.

Therefore, if you have in all honesty worked with a mirror every way you can, and you are convinced by your own actions that you have indeed changed, but still your mirror persists in not changing, then rest assured that you are up against an old mirror. In such a case, acknowledge to yourself that that person no longer mirrors for you what you have become. Look at their behaviour and realise that you used to do that, and that you still have the potential to do that, but also acknowledge to yourself that you are no longer guilty of that type of behaviour. If your mirror still persists, it means that you have to claim your power by moving on. If you don't make the move, you will invariably be forced back into your old behaviour patterns, for the simple reason that our mirrors cannot lie!

# THE SECRET
# OF UNCONDITIONAL LOVE

*RUTHLESSNESS AND UNCONDITIONAL LOVE ARE SYNONYMOUS.*

The biggest cause of people having a low self-image is the fact that the majority of humanity practices conditional love as opposed to unconditional love. This is a concept we can make as complicated or as simple as we wish. Speaking for myself, I prefer simplicity. So to put it in a nutshell, I term it playing “the nice guy”. People are so concerned about being liked or, to be more specific, people are so self-centred and conceited, that they would rather lie than tell the truth. For example, which of your friends will speak to you with total honesty? Alternatively, which of your friends can you address with total honesty? Mostly it is always a question of, “I don’t want to tell people my truth because I will hurt them. And if I hurt them they won’t love me.”

Parents especially perpetuate this dishonesty by teaching their children concepts such as, “If you listen to me and be a good girl, I will buy you a doll for Christmas.” So the child keeps pretending to be a good girl or a good boy, even if it is really very wicked when the parent is not watching. In short, the child is being taught to lie about its behaviour, and the result of this social lying is, “Just keep telling me what I want to hear, just keep lying to me, and I will buy you a doll, I will be a faithful husband, I will be the best friend you have ever known, I will be the best employee you have ever had.”

This dishonesty is what we term conditional love. In other words, “Just lie like me, like I have been taught to lie, and we will all live happily ever after!” However, if such a life is not for you, then realise that the only way to change this is to start practising unconditional love. Unconditional love does not mean that you must love someone even though he is stabbing you in the foot, raping your wife and robbing you of everything you possess. Unconditional love means that you love others enough to give them your truth even if it does mean they are never ever going to speak to you again, or that they end up calling you a mean, horrible bastard. Having such honesty is being ruthless. To be ruthless does not mean being cruel, but it

means that you take pity neither on yourself nor on the person you are speaking to.

Once again this concept is in direct contradiction to social conditioning. However, unless you want to be a liar and live a life of lies, you have no option but to start being ruthless with yourself. “If I don’t want to be ruthless with others, then it is only because I don’t want to be seen as the bad guy!” “I don’t want to be ruthless with others because I am a coward!” “If I refuse to be ruthless, I will end up compromising myself!”

Shortly we will look at the difference between compromising ourself and sacrificing something to gain something else. With a compromise, nobody wins.

Most people find it very difficult to be ruthless, and mainly because they feel too bad to use their anger properly. Anger is simply the desire to fight — to fight for what you believe in. So if someone is stabbing you in the foot, then get angry. Don’t suppress your anger, just use it to be ruthless! Generally speaking, we fear to express our anger because, according to social conditioning, it is not nice to be aggressive. But the sad truth is that people who try to suppress their anger always end up being extremely aggressive! If, on the other hand, you use your anger when you need to, you will only ever become aggressive when you need to fight. The rest of the time you will be a well-balanced and even-tempered person who is a pleasure to be with.

It is very natural to become ruthless when anger surfaces, for in the face of anger fear retreats, doubts fall away, feelings of inadequacy and inferiority are temporarily forgotten and as a result there is in that moment always great clarity and a very real inner strength.

However, using anger does not mean that you have to scream and shout like a lunatic, or behave like a bull in a china shop. Using your anger means that you allow it to surface and, by not pushing it away, you allow it to guide you into clarity, then into ruthlessness and finally into the appropriate action. So if, for example, your boss is accusing you of not measuring up to your job description, then allow yourself to become angry, not in the sense of not listening, or trying to defend and justify your actions, but in the sense of, “I’m going to fight for this job, therefore let me listen with care!” If you do that, you will hear your boss loudly and clearly and in having that clarity you will know whether it is your own shortcomings or whether it is your boss that you have to fight.

If you use your anger in this way, it will always guide you to new knowledge rather than conflict, and therefore, far from being fired at work, or finding yourself in the divorce court, you will gain in strength and in self-confidence, and because of that, you will also gain the respect of those

around you. I have never known any boss to fire an employee who can listen without being defensive, and who also has the backbone and the strength to fight for his or her job. Likewise I have never encountered a marriage that has failed where both people concerned are completely open and ruthless with each other in the sense of fighting to build a good relationship. To be ruthless and to use one’s anger constructively is to strive for intelligent co-operation and understanding, both of which are needed in order to have a successful and meaningful relationship, irrespective of whether it is a romantic relationship, a professional relationship or the relationship with oneself.

# COMPROMISE VERSUS SACRIFICE

*ACTIONS SPEAK LOUDER THAN WORDS.*

The final concept that concerns us here is one which is more often the cause of problems than anything else, namely, broken promises. First of all, know that if you promise anything to anyone, you are laying yourself open to being accused of lying. How can I promise you that I will always stay with you in marriage, or work for you, if I don't know what tomorrow will bring? I can only make a promise if it pertains to the moment. For example, I can stay with you now for who and what you are, and for who and what I am, but should either of us change, I cannot guarantee that I will still want to stay with you, or that you will want to stay with me, for that matter. Likewise, I can promise to work for you now, but what happens if you find someone better to replace me, or if your business goes bankrupt and you can no longer pay me my salary?

Promises are dangerous things, and although they are not bad in themselves, we should realise that it is a lot safer and considerably wiser to base our relationships upon action rather than promises. Therefore, if I am to stay married to you then that will depend upon the action both of us take in order to ensure that our marriage thrives. Similarly, if I am to continue working for you, then that will depend upon the action we both take to ensure that we have a continued working relationship that is mutually beneficial.

Unfortunately though, people tend to base their beliefs more on the strength of promises than in action, and so they always end up compromising themselves in one way or another. Here again we see the need to be ruthless. "Do not promise me that you will never again have an affair, prove it to me through your actions." "Do not promise me you will try harder. Show me!"

If, on the other hand, you find yourself in a position where you are caught in-between the devil and the deep blue sea, then still there is no need to compromise yourself, although you may well be forced into having to sacrifice something. For example, if your wife snores like a chainsaw and

keeps you awake all night, ask yourself the question, “Is this marriage more important to me than lying awake all night?” If the marriage means nothing to you, then divorce the woman and marry someone who will coo sweet nothings into your ear all night! But if the marriage is important to you, then don’t compromise yourself by lying awake all night, plug your ears, for goodness sake! In this case you will have sacrificed your hearing during the night, but you will be saving a marriage that is important to you.

Compromise! What a wonderful word that is! By making promises to each other, you and I can take our relationship anywhere we wish! Isn’t that wonderful. “You just keep promising me you will never hurt me, and I promise you I will never be ruthless with you!” “I know I’m not very good in my job, but I promise to try harder if you promise not to report me to the director!” “I admit I stole your wife’s affection, but I promise I will make her hate me if you promise not to tell my wife!” Don’t you think compromise is a grand and honourable way to live?

Similarly, if you are having to work very long hours, and you don’t like it, ask yourself, “Is this job important to me?” If it isn’t, walk out and find yourself an easier job somewhere. But if the job is important, then go and speak to your boss. Don’t just sit around feeling sorry for yourself, get moving and initiate the act of intelligent cooperation! Go tell your boss that you are fully prepared to work the long hours because the job is important to you, but can’t you both find some sort of a solution for the fact that you feel hard-done-by? Perhaps a raise in salary will make the hours seem less long. Perhaps an extended vacation will make the long hours more worthwhile. Perhaps a promotion will make you feel less discontented. Perhaps just a kick up the butt from your boss will do the trick! In any event, one way or another, there is never any good reason for compromise, although often we have to sacrifice something in order to get what it is we really need or want. Remember the old proverb here: You cannot (always) have your cake and eat it!

This then brings us to that final question: “What do you want in a relationship?”

This is a question that only you can answer for yourself. No two people are alike, and so what I want will not necessarily be what will make you happy. Therefore, sit down and make a list of the things you honestly believe will make for a good relationship, irrespective of whether it is a romantic relationship, a professional relationship, the relationship with your kids, your family or with your friends. But in making that list, make sure that whatever you write down is specific and measurable. In other words, you yourself must know what you mean and how it can be accomplished in practical terms.

Once that list is complete, make another for what it is you would like in a relationship with yourself. In making this list, realise that whatever you are

writing down is in reality a commitment to yourself. So, if you want the relationship with yourself to be a good one, then clearly you are going to have to do all the work! Once you have seen this, you will also come to the realisation that what you wrote down on your list for relationships with others is also your responsibility. If you want to be happy, you must remember that none of us live on an island and therefore we can only ever be really happy if we relate happily and successfully to the world around us. To do this, forget the blame game! Forget feeling sorry for yourself! Forget your social conditioning! Become ruthless with yourself and get stuck into using what you now know in order to change yourself and thereby to change your mirrors!

CHAPTER SIX

TERM 4

# GIVE YOURSELF TIME

*TIME IS THE ESSENCE OF IMPECCABILITY.*

The fourth condition of Captain Life is that “You must cast your watch into the sea”. This means that you must give yourself time, for the simple reason that it takes time to break the habits of a lifetime. Yet, if you are ever going to achieve happiness sooner rather than later, you cannot also afford to waste time, in the sense of indulging in your old habits and behaviour. Let us see what this actually means in practice.

Generally speaking we are all willing to give others time, but when it comes to ourselves, we really give ourselves very little. For example, if you are a single person and you have someone coming over to dinner, you will cook, set the table nicely, complete with flowers and candles. But how often, if ever, will you do this for yourself? However, if you do not love yourself, then why should anyone else love you?

If you are ever going to have a meaningful relationship, you must start with yourself. Only by learning to show yourself respect will you have real respect for someone else.

So, stop trying to impress others with your dinner and pretty table — instead show them that you live like that all the time, in which case they will respect you for it and will want to be around you. Exactly the same is true of giving yourself time in which to change. If you do this, you will also not expect your mirrors to change every time you snap your fingers! Life is a process and although we make decisions in the moment that are truly life-changing, implementing those decisions in day-to-day life takes time, just as it takes time for a tree to grow after it has been planted. Relationships are in every respect exactly the same as planting trees. They take time to grow and, above all, they need respect, care and nurturing.

CHAPTER SEVEN

# THE RULES FOR PLAYING THE GAME OF RELATIONSHIPS

*ALL OF LIFE IS A SYSTEM OF GAMES. SOME GAMES JUST REQUIRE MORE CAREFULLY-DEFINED RULES THAN OTHERS.*

People often look at me with big tearful eyes and ask what they should do to make their relationships work. I always give the same answer, which is simplicity itself: “If you want to enjoy any game and not get disqualified half-way through, then stick to the rules of the game!” Relationships are no different to any other game and the rules for playing this game are very clearly defined. Yet, people are always so amazed, so indignant and so hurt when they get disqualified from the game for having ignored the rules! How’s that for logic? But what is even worse is the fact that most people are such terrible spoilsports. Always insisting on wanting only to win, they take all the fun out of life because they want you to lose just so that they can win.

What then of the rules? I am purposely not going to explain these at length. Why? Because I’m not a spoilsport! Half the fun of playing the game of relationships is to find out through your own experience what these rules actually mean to you as an individual. None of us are the same - except possibly in stupidity! We are all unique, we all have our own specific value and therefore our own particular style of playing the game of life. That style is your personal signature — the mark you make upon the world and the mark by which you will be remembered. Some signatures are truly beautiful works of art. Some are strikingly neat and clear. Some look like a spider walked through an ink blotch. Some look like …. I don’t know what! Some are just plain ugly. But far too many are so very childish — the mark of gross immaturity. You must decide for yourself what your mark upon the world will be — what you would like it to be.

Here then, are the rules for playing the game of relationships, which is but the game of life itself. If you study these rules you will find that I have already given you everything you need to know about how to use these rules. If you use them, they will generate experience, and that experience

will be your experience, your knowledge and therefore also your power. So study them, use them and above all, don't forget to have fun! People are so serious about wanting to win that they forget to have fun. It is therefore hardly surprising that they end up being old before their time, become senile and consequently resort to childish behaviour!

## RULE ONE

*TAKE RESPONSIBILITY FOR HAVING THIS PERSON IN YOUR LIFE.*

It takes two to tango, so stop trying to play the blame game. See your own role in, and your own contribution to, what is happening in your relationship (romantic, professional, etc.)

## RULE TWO

*DON'T TREAT THE OTHER PERSON IN YOUR LIFE ANY DIFFERENTLY THAN YOU WOULD A STRANGER.*

Familiarity has a dreadful habit of breeding contempt! Therefore treat your spouse as you would a stranger; also your boss, your kids, your family and your friends. Always treat others politely and with respect, even if you have known them ever since pa fell off the bus.

## RULE THREE

*ACCEPT YOURSELF FOR WHO AND WHAT YOU ARE.*

Acknowledge your shortcomings to yourself and remember that they are your passage to power and your ticket to freedom. Therefore stop trying to pretend you are not your potential. Instead of continuously justifying your behaviour, learn to listen. Most important of all, learn to listen to your heart, your feelings.

## RULE FOUR

*ALWAYS LOOK FOR THE POSITIVE; FOCUS ON THE POSITIVE.*

Start giving yourself and those around you credit for what you and they are doing right. It is so easy to criticise, to break down, to point out failure. But how often do you praise either yourself or others for a job well done? We all need a pat on the head from time to time to keep believing in ourselves — even you!

## RULE FIVE

*ACKNOWLEDGE GENDER ACCORDING TO ITS PROPER POTENTIAL.*

If you are a man, then treat the women in your life as females and not as your mother. If you are a woman, then treat the men in your life as males and not as little boys.

## RULE SIX

*COMPRESS TIME.*

Learn not to waste time through indulging in your behaviour. Instead, learn to communicate effectively by being open, honest and ruthless. Don’t assume that others can smell what you are silently stewing or fuming about.

## RULE SEVEN

*BELIEVE IN YOURSELF AND IN OTHERS.*

Stop believing that everyone is out to get you. Practise the mirror concept and therefore acknowledge that others are there to help us and not to victimise us!

## RULE EIGHT

*MAKE ALLOWANCES FOR THE DIFFERENCES BETWEEN MALES AND FEMALES.*

## RULE NINE

*LAUGH! LIFE IS FUN!*

Learn to see your own actions, physical, emotional or mental, as well as those of others, for what they really are, namely, folly. If you do, you will find yourself laughing a great deal more than crying. People are really very funny creatures, and that includes you!

## RULE TEN

*KEEP A JOURNAL.*

Life is the most important journey you will ever undertake, and every important journey should be carefully logged in a journal. If you do that, you will be surprised at how much you learn about yourself, about others and about life in general. Record everything, even your feelings, emotions, thoughts, dreams and, of course, the date. Dates tend to reveal patterns, like for example, feeling morose around Christmas time, or feeling happy in spring, etc. But the most important thing about keeping a journal is that, by writing everything down, you actually commit yourself to your decisions and therefore you start taking responsibility for your own life.

CHAPTER EIGHT

# THE PASSWORD FOR LIFE AND FOR HAPPINESS

Our relationships are always a reflection, a mirror, of our relationship with ourselves. Remember that always. Therefore if we want to be happy, we must first establish a good relationship with ourselves, and through that, become a whole person who is self-sufficient, self-reliant, self-contained and consequently also self-contented. How can anyone ever hope to have a successful marriage if either that person, or his or her partner, or both, are incomplete in themselves? It is simply not possible to have a good relationship with only half a person!

However, notwithstanding this, remember too that we cannot see ourselves for what we really are without a mirror, or several mirrors. Of all the mirrors we need, the most important of all is the mirror which most closely reflects for us our own inner counterpart. This does not necessarily mean that everyone must get married, but it does mean that all of us do need to have a close relationship with someone of the opposite sex, irrespective of whether this is your spouse, a family member, friend, or your boss at work.

To have a close relationship does not mean that you must have a sexual relationship with that person. It simply means that it must be a relationship based upon the principles of intelligent co-operation. In this respect it is wise to bear in mind that most relationships nowadays are based not upon intelligent co-operation, but upon animal lust. Animal lust is great! But we cannot learn too much about ourselves behaving like bucking broncos all day long. To buck away is hugely enjoyable for as long as it takes, but regardless of how much you want to impress others with your bragging, you are still going to have to cope with your lack of happiness afterwards.

Commit yourself to being happy and you will find that in no time at all life will be taking on a very different meaning, a far more enjoyable meaning than it had before. The reason for this is that, like with any commitment, if

you are committed, you will also want to show it to the rest of the world. It is quite as simple as that. When you commit to marriage, you are proud to show the whole world your wedding ring, and so it should be with your commitment to happiness, to life and to yourself. None of us have a guarantee on life, or on what life holds in store for us, but one thing we can be certain of is our commitment to ourselves to be happy, “for better or for worse”. And so too should it be with our lives and with our relationships within that life.

“For better or for worse”, we all have the ability and the right to choose where we are going to place the focus. We place that focus either on, “Life is a bitch, and so is everyone in it”; or we place the focus on, “All the experiences in my life are so many richnesses which I harvest with love and with joy, because each and every one of them yields happiness through the medium of knowledge.”

Only once you have embraced your sadness fully and have cried all of your tears can you know the full meaning of real happiness. If we did not have night, how could you ever know the difference between day and night? Likewise, if you have never experienced both success and failure, how could you ever know what it is to be successful, to be happy?

I think you are a truly great person! I don’t care if you think you are the very worst person under the sun, and no matter what you have allowed yourself to become. All of that baggage you have buried yourself under is simply behaviour, and behaviour can be changed at any time you choose to do so. I think you are great because you are my mirror! Even if your behaviour stinks, I know I am no better and no worse than you are. Perhaps you are for me an old mirror, but unless I have been there, unless I have been where you are at now, how could I love you? I love you simply because you are me, and I am you, and together we are all units of the one life. Behaviour is one thing and we do not need to accept or to love someone’s behaviour. But potential is something else, something precious, valuable, and in each and every case, unique and irreplaceable. I love you for that!

All of life is merely a system of relationships and if you look very carefully you will see that every relationship, regardless of what type it is, is an investment — an investment in yourself! I personally will not invest in anything unless I believe that it is going to be a good investment, that is, one with good dividends. But once I have invested in something, I am also fully committed to my investment, come hell or high water. As a result, when I look at my life, I know that I must have believed this life to be worthwhile as an investment, otherwise I must assume I was pretty dumb! If it is a good investment, then “for better or for worse”, I choose to remain fully committed to my investment, to my life and to you. For me personally, it is more pleasurable that way, besides which, I love it, for it is such good fun!

For me happiness means having fun, and I have always had fun, even in the saddest moments of my life, and even when the wheels have come off so badly that I was doubtful I would ever find them again. But sad moments come to pass, and the wheels can always again be found. And so the journey goes on — the Journey of Adjustment!

For me the only thing that really matters is that I am real, and that you are real, because then life too is real. This, after all, is the only password we need in order to access life, in order to access happiness. So, if there is a final rule for handling life, for handling relationships, and which sums up all of the others in a nutshell, it is the rule:

**BE REAL.**
**MAKE YOURSELF AND OTHERS REAL.**

As Captain Life warns us all, not to have that required password, or to try and avoid finding it through life’s experience, is to forfeit our lives in one way or another. Some people die physically. Some die emotionally. Some die mentally. Some just die somewhere inside, in that the spark has gone from their lives, from their eyes and from their hearts. These are the walking dead who are never real, but who are like so many phantoms passing through our lives. I see these phantoms, and yet it is not possible to have a relationship with a passing shadow. In order to have a relationship, it must be with a being who has substance, flesh, bones and, above all, a heart! In other words, to have a relationship with someone means that that person must be real. Nothing else matters, for it can all be changed during the Journey of Adjustment.

# PREFACE TO PART TWO

If somebody asked you what it meant to be a male could you answer them? A few years ago I would not have been able to answer this with any clarity, except to say that being a male in modern times is not easy and that there are probably as many definitions of maleness as there are men.

So how does one know if one is getting it right? Across the world this question seems to be becoming more and more important for men. Everywhere there are men's groups springing up where men meet to enjoy the company and camaraderie of other men. But does playing drums or singing around campfires make you a true male?

When I was a boy I looked around the world and became so disillusioned with the actions of men that I was embarrassed at being associated with them. The most common display of "maleness" that I saw was a strange kind of bravado that seemed to have no real substance. Everywhere men seemed to be destructive and insensitive to the world. In school locker rooms boys joked crudely about females. Later they worked for large companies that were equally insensitive to the environmental impact of their work, or else they took office jobs that were so heartless that they seemed to completely wither away.

Thoughout my early years I had a string of male heroes. These were men who in some way seemed able to sense something more in life, men who had not lost their sense of adventure.

I would watch their eyes gleam as they animatedly discussed their dreams for the world. But the sad truth is that few of these men have ever materialized any of their dreams. How is it that the world could become so difficult, or men so weak and impractical, that most of the noblest ideas are never brought to fruition? What is the world coming to when even the heroes are giving up?

Through the work I have done as a student of Theun, I have learned that in order to turn the tide it is not necessary to save a nation or to lead a country into war. It is the little things in every individual's life that count the most - the little drops that eventually cause the bucket to overflow and start a ripple effect in the world. You and I can make a difference. If each man were to start to stand up and reclaim the honour, beauty and power of their true masculine potential, then the world would change. If you reclaim this power for yourself you will see the changes in the world around you.

How can one do this? That's what Part Two of this book is all about. In the simple, practical language and style that is the hallmark of Theun's work he answers the question of what it is to be a male. Working from the premise that we have everything we need right here and now, Theun shows how, within the heart of commonly- held myths about maleness, lie the seeds of truth. He demonstrates how you can find this potential in your everyday life and how to encourage it to grow. True growth is never easy, but it is also far from impossible. Working with the material contained in this book I have acquired a completely new experience of male awareness. I have seen the inspiration, beauty, hope and openness; the warmth and strength.

May you too have the courage to tackle this journey and may you also find as much joy in your journey as I have in mine.

*Neil Mason-Jones, Cape Town*

# PART TWO

# THE QUEST FOR MALENESS

*The Transfiguration by Raphael*

CHAPTER NINE

# ENTERING THE WORLD OF THE MALE

*MEN AND WOMEN HAVE DISCARDED THE OBVIOUS IN FAVOUR OF INTELLECTUAL COMPLEXITY, AND, AS A RESULT, HAVE LOST TOUCH WITH THEIR FEELINGS, INCLUDING THOSE FEELINGS THAT PERTAIN TO THE MYSTERY OF GENDER.*

No ONE CAN TELL YOU how to become a male, for the reason that every male is a unique individual. Other men can tell you what being male means to them, but how is that going to help you when you are not them? Women can tell you what they think men should be, but being women, they can no more teach you to be a male than a fish can teach a bird to fly! No! If you are going to enter the world of the true male, then you must first learn what that world is, and then you must learn how to claim it, how to make it your own.

This may sound like a complicated riddle, but actually it is simplicity itself! The trick lies in coming to the realisation that you do not have to go anywhere in search of anything, simply because you are already there, wherever “there” may be, and you already have everything you need, whatever “everything” may mean to you. What I am saying is that the quest for maleness is not a physical journey we undertake in search of something that is “out there.” Instead it is a most magical journey that takes us into the deep space of our own inner being, to discover there the outer fringes of, what I term, *the void.*

Just to approach the fringes of that void is the most frightening experience I know of, for at first sight it appears as though entering the seemingly alien depths of those fringes would be like stepping into a bottomless abyss! But the fringes of the void are not an abyss, and neither are they bottomless. In fact, once you have got over the fright of stepping

into them, they are every bit as solid as the physical world. It is only beyond the fringes that the true void lies, and when it is experienced from within the depths of its fringes, that void is the most spectacular sight to behold!

I purposely use the term “behold,” for I do not know how else to express this exhilarating experience of utter magic! I cannot say “see,” because how does one see unmitigated darkness? I cannot say “feel,” for how does one feel a space that is empty? I cannot say “hear,” for how does one hear a void? I also cannot say “taste” or “smell,” because even these two senses are meaningless within the presence of the void. And yet, in a strange and inexplicable manner, something deep down inside slowly begins to register that somehow, perception of that void is only possible because something in one’s innermost being is gripping it, or “holding” it in some odd way! It is because of this “gripping,” this “holding onto,” that I say “behold!”

What is this void? It is quite simply, no-thing! But this does not mean that I am speaking figuratively, or in symbols, or riddles, or metaphors. To behold the void is to know beyond any shadow of a doubt that it is more real than what is normally perceived as reality. To behold the void is to know that it is the very core of man’s existence. But apart from the awesome sense of power that seems to radiate from out of its depths, how does one describe no-thing? How does one even begin to put words to *that* which leaves one speechless? All I can really tell you about the void, is that *It Is.* And because It Is, the core, every man deep down inside knows that It calls him, beckons him to enter its fringes and draw from it the full meaning of masculinity. Sadly though, because of its truly frightening nature, men nowadays choose not to acknowledge the sound of that call, and instead try to cover their ears with the clamour of a mundane existence.

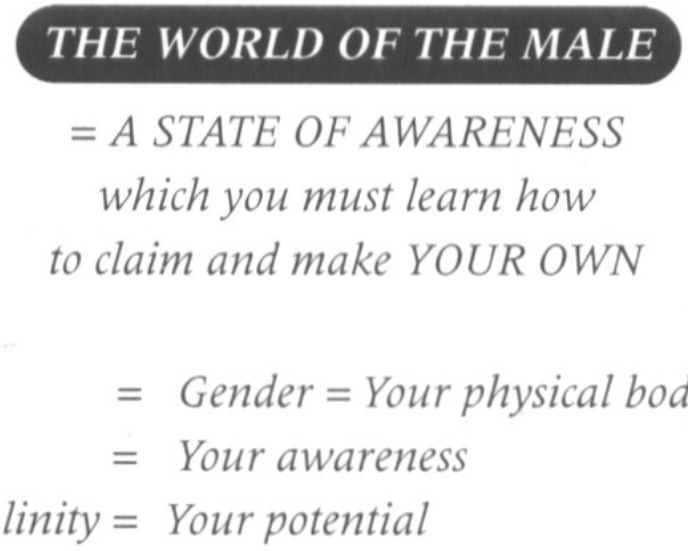
More than that I am at a loss to explain. But what I can do, is to tell you about the incredible effects of accessing that void. But before I do this, in order for you to become aware of these effects you must first know that from a certain perspective, the terms “male” and “female” pertain to specific states of awareness. So, in order to grasp the meaning of the void, you must first grasp the secret of gender as it relates to awareness. That is the key to the void! Without that key you will never grasp the meaning of the void, much less be able to access it!

Realise that any awareness we may have, is something we bring about within ourselves. This last point is particularly important when it comes to considering our sexual identity. Because you were born a man, you have a specific gender, rather than being an “it.” In practical terms this makes of you the opposite polarity to women, and not some sort of asexual oddity that falls somewhere in-between the two poles.

So, from a very basic level, there is your body, which is that of a man, and there is the you who indwells that body, possessing an awareness which

is built up around your physical gender. Your awareness is of course not limited or, at least, it shouldn't be, for you can obviously develop your awareness to any level you choose, and in any direction you choose. The possible development of your awareness is what, for the purposes of this book, we will define as being your potential.

In relation to potential it is worthwhile to know that it comes from the root "potent," meaning quite literally your *ability*, or your *power.* So in talking about potential, we are talking about your inner hidden abilities and power which even you may not be aware of, or which perhaps you have never explored. Thus, for the sake of clarity, and not for the sake of prejudice, as some illiterates are given to believing, we define the potential in men as *masculinity*, and the potential in women as *femininity.*


THE WORLD OF THE MALE
= A STATE OF AWARENESS
which you must learn how
to claim and make YOUR OWN
Man = Gender = Your physical body
Male = Your awareness
Masculinity = Your potential

Masculinity has its origin within the void, whilst femininity has its origin within the womb. Yet, in a strange kind of a way the void and the womb complement each other, in that the one is hidden within the innermost depths of the male psyche, and the other is concealed within the physical body of the female. Furthermore, the void has an immense power that radiates upward and outward, giving one the impression that it is not really an abyss, but some huge vortex that pulsates with an inner power pushing upward and outward. On the other hand, the womb is still, but brooding, forever ready to receive and to gather. The void is therefore constantly active, whilst the womb, until conception has taken place, is mostly passive. But all of this will become clearer as we progress in our consideration of masculinity.

So, to state the obvious, you are a being indwelling a body which has the physical gender termed *man*, you have an awareness termed *male,* and you have a potential which is termed *masculinity*, and which has its origin within the void. Now from this it should be quite clear that to want to develop any potential other than your own, would be to deny yourself your own inherent potential, and what good would that do you? Yet it is crazy to see

how many men are trying to become females, and how many women are trying to become males, all in the name of sexual equality. If we were meant to be unisexual, then surely we would have been born hermaphrodites! It just doesn't make sense that men and women are trying to become an "it" when they have a potential that is clearly masculine or feminine. It is insanity that men today should be in search of the womb, rather than the void, and that women should have abandoned the womb in search of the void!

The purpose of this book is to give you some working tools which will put you in touch with your own feelings concerning masculinity, and to impart to you certain information that will enable you to use those feelings to help unfold your potential as a male. But more than this I cannot do, and neither can anyone else for that matter, irrespective of what claims or promises they may make. No-one can give you an awareness of what it is to be male - all of us have to claim our knowledge for ourselves and by ourselves. But there are nonetheless specific tools and select information that can be invaluable for assisting you to explore your feelings, and thereby to help you discover what the true nature of the world of the male is, and how you can make it your own.

*Life is not an intellectual process -*

*life is a feeling.*

If you find that you have glossed over the aphorism above, then pause to consider what an intellectual fool you are! Are you such a boring stereotype of the modern man that you have to intellectualise before you can think of how to achieve a physical erection? If you are, then is it surprising that you are so impotent in your life? Any act that is initiated by a feeling is a true creation, and any creation, irrespective of whether it is a musical composition, a new invention, an architectural marvel, an engineering miracle, or quite simply a baby, is an act requiring the only energy we have, namely, the sexual energy. So, if you can only get lead into your pencil by having to intellectualise, then you are not only out of touch with your feelings, but you are also to all intents and purposes impotent!

Many a man can testify to just how unfulfilling the sexual act can be on a boring Sunday afternoon. Even though it seemed like a good idea at the time, such a man finds it difficult to maintain his erection and, being bored out of his mind, it takes him forever to reach a climax. All in all, this is just like the lives of so many men today. The careers they follow seemed to be a good idea at the time, but why does that career need constant effort to keep it up? Their relationships or marriages also seemed to be a good idea, but why do those relationships or marriages never seem to reach the climax the men had longed for?

CHAPTER TEN

# GETTING TO GRIPS WITH YOUR POTENTIAL

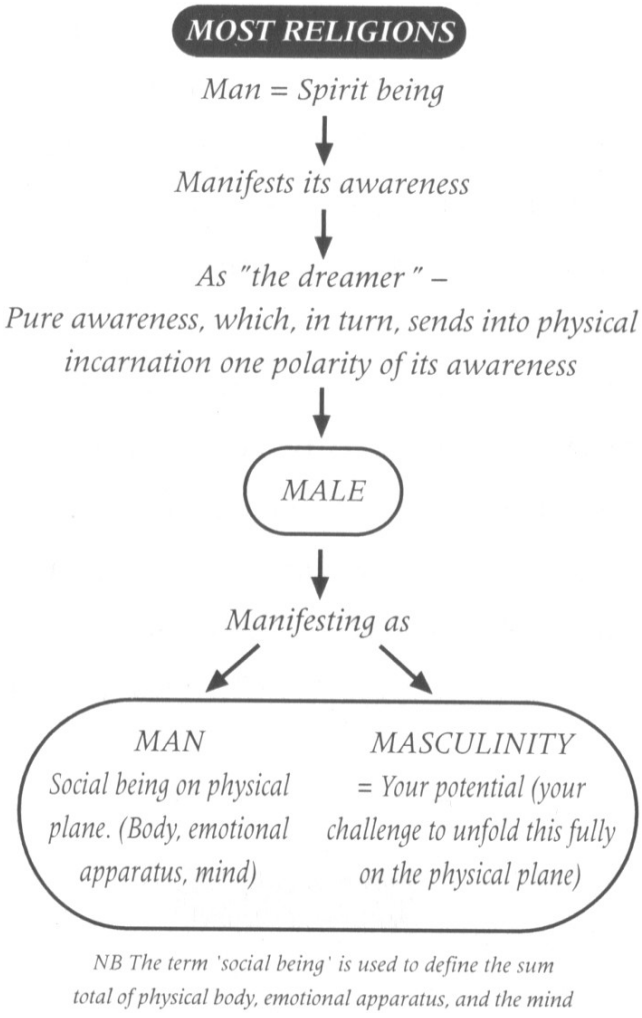
*IN DEALING WITH MYSTERY IT IS WISE TO BEAR IN MIND THAT ONE IS UP AGAINST THE UNKNOWN. ONLY FOOLS ARE SO IGNORANT AS TO WANT TO FAKE CLEVERNESS IN THE FACE OF THE UNKNOWN. THE WISE ONES ARE SUFFICIENTLY HUMBLE TO ALLOW THEIR FEELINGS TO GUIDE THEM.*

Let me begin this chapter by stating that the scope of this book does not allow us to become too involved in technicalities that are enough to stretch even the ablest of minds to their limits. Yet, if we are to come to grips with your potential, which is inextricably tied up with the mystery of beingness, we cannot avoid acquiring at least a rudimentary understanding of that baffling secret we term the evolution of awareness. Therefore, although I will endeavour to keep everything as simple as possible in this book, if you would like a deeper insight into this particular section of the teachings, my other books will throw considerable light upon a subject which we are here going to gloss over very, very superficially.

Now, before we can look at what it means to be a male, we need to go back to another point which is so obvious that most people simply ignore it. In fact we have already touched upon this point, namely, that all of us are basically spirit beings indwelling a physical body. For the purposes of this book I am going to use the terminology of my own particular training, although, of course, you can use whatever terminology makes sense to you. What I am going to try to do is simply to sketch out for both of us a common meeting ground so that we will understand each other.

From my perspective, which is similar to that of most of the great world religions, man is primarily a spirit being who comes into incarnation. Now whether you wish to believe that this happens only once, or whether you wish to believe in reincarnation, doesn’t actually matter. Whatever you choose to believe, one way or another the spirit being, that is, you, comes into incarnation. However, it is not that the spirit being itself comes into

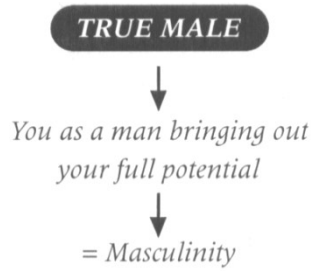
incarnation, but rather that its *awareness* comes to indwell a physical body on the physical plane. Toltecs term this incarnating awareness *the dreamer*, but we do not need to get hung up on terminology. If you prefer, you can term this the soul, or the reincarnating ego, or the higher self, or whatever else you like, as long as you understand what I mean by *the dreamer.* Remember that it is essentially the *awareness* of a being we are referring to at this point.


MOST RELIGIONS
Man = Spirit being
Manifests its awareness
As "the dreamer" –
Pure awareness, which, in turn, sends into physical incarnation one polarity of its awareness
MALE
Manifesting as
MAN
Social being on physical plane. (Body, emotional apparatus, mind)
MASCULINITY
= Your potential (your challenge to unfold this fully on the physical plane)
NB The term 'social being' is used to define the sum total of physical body, emotional apparatus, and the mind

What you should always keep in mind regarding this awareness, i.e., the dreamer, is that the term “male” refers to the one polarity of its existence, and that the term “female” refers to its other polarity. This means that whenever we speak about male, we are referring to a specific polarity of the dreamer’s awareness, and not to the male body as such. Your physical body is simply an expression of your masculine potential, and it is this physical expression which we term “man.” Clearly, what this implies is that you, the spirit being, have already incarnated one polarity of your awareness upon the physical plane by taking upon yourself a physical body termed “man.” Further, that one polarity of your awareness is not just what we term “male,” since it also has a potential which is masculine by nature. From all this it stands to reason that the whole purpose of incarnating is to unfold or

to develop your potential, or, in other words, to unfold your full awareness of what it is to be male.

This is the same thing as saying that to be a true male implies that you are manifesting your full potential, which is masculine, upon the physical plane, as a man. If this sounds overly obvious, as it should, then have a good look around you. Out of all the thousands of men you can see, how many would you term true males? Would you call yourself a true male?



CHAPTER ELEVEN

# THE ORIGIN OF GENDER

*LOCKED WITHIN THE SECRET OF GENDER LIE THE KEYS TO EVOLUTION. THE MAN OR WOMAN WHO HAS MASTERED THE SECRET OF GENDER HAS UNLIMITED POWER AT HIS OR HER COMMAND.*

In the previous chapter we saw that the terms “male” and “female” refer to the two polarities of our awareness, and that through the act of incarnation we manifest either of these two polarities in terms of manhood or womanhood. The implication of all this is, naturally, that every man has an inner female counterpart, and that every woman has an inner male counterpart, since these are the two polarities of our awareness.

With respect to the nature of these two polarities, the male represents the spirit of man, and the female represents the physical being, that is, the incarnation, of man. (By the term “man” I am referring to those spirit beings broadly referred to as mankind). Toltecs term these two polarities the *nagal* (pronounced na-hal) and die *tonal* respectively, and it is through the interaction between these two polarities that the evolution of awareness takes place. Therefore we have:

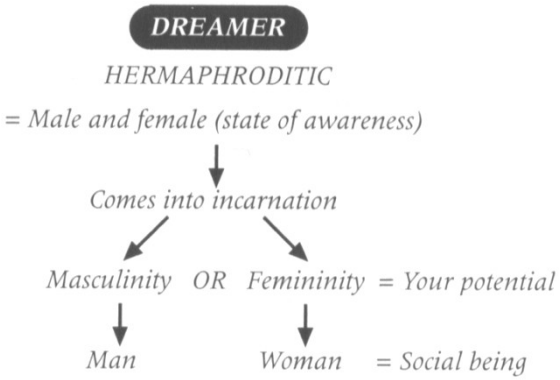
MALE = NAGAL (the spirit of man)
FEMALE = TONAL (the physical being)

In case you are already thinking that this smacks too much of sexual inequality, let me explain a little more. First, remember that we are all spirit beings in physical incarnation and, as a result, all of us, irrespective of gender, have a nagal and a tonal. Second, remember also that in speaking of male and female we are referring to states of awareness, and that all awareness is relative to other states of awareness, irrespective of whether

the actual physical manifestation of that awareness is masculine or feminine in gender. In *This Darned Elusive Happiness* I explained the relative factor of awareness, but for our present understanding we now need to look a little more deeply at what this actually implies. To do so, let us consider the grand scheme of things.

If we look at life in its totality, we keep coming back to that age-old question: "What am I?" Although we have already answered this question, we still do not really know what our answer means. Clearly, this is a type of question we can answer only partially, in that all we can safely say about ourselves is what we know ourselves to be in physical terms. Therefore rather than try to answer a question that lies beyond our present capability of answering, let us rather ask the question in such a way that we can answer it, if only in part. Thus the real question is: "What is this *me* termed the tonal?" or: "What is this *me* termed the physical being?"

This *me* which is the physical being, the tonal, has, as we all know, a physical body which is not only capable of sensory perception, but through which it is also possible to perceive in terms of emotional responses, as well as mental impulses. This is the physical plane manifestation of ourselves. But is this all there is to us? Although many materialists and atheists will argue that this is so, no-one in his right mind can really agree with such a simplistic definition of man. If we care to think only just a little further than our noses, we very quickly come to realise that somewhere "inside" of us is an indwelling being that not only controls our physical body, but also our emotions and our thoughts. Yet, who is that inner being? That inner being is what we have termed our awareness, that part of our dreamer which is in incarnation. I say "that part of' because the total dreamer is the total awareness of the spirit being, but remember that during incarnation the spirit being manifests only one polarity of its awareness in terms of manhood or womanhood.

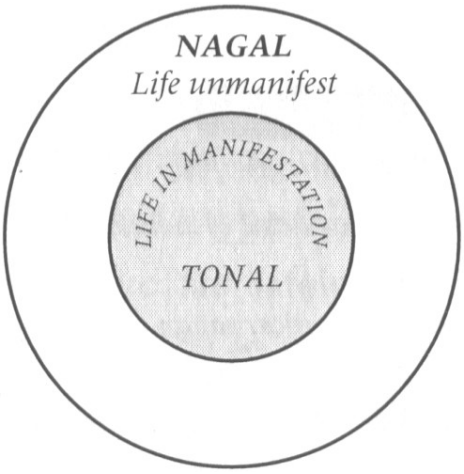



There are many different ways in which we can view the tonal, but for the purposes of this book we are going to look at only one of these definitions. Essentially the tonal is *everything* we know ourselves to be, for even that part of our awareness which controls our physical body, emotions

and thoughts, must also be part of the tonal, or incarnated being. Of the other polarity of our awareness, and of the spirit being itself, we know nothing. Therefore, for the sake of clarity, we term the tonal *every-thing,* and we term the spirit being, which is the nagal, *no-thing,* simply because from our angle as physical beings the spirit is nothing we know. Thus we have:

NAGAL = NO-THING
TONAL = EVERY-THING

What is implied in the above is quite obvious, namely that the tonal is *life in manifestation,* whilst the nagal is *life unmanifest.*




**MAN = SPIRIT BEING**

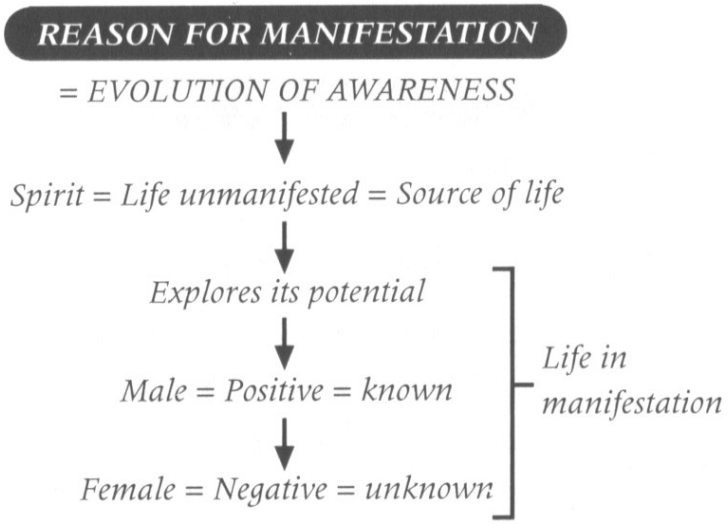
NAGAL/SPIRIT = MASCULINE
= No body, emotions or mental ability
= Nothing

* INTERACTION

TONAL = FEMININE
= Social being
= Body and emotions and mental faculties
= Everything

* The interaction between spirit and tonal, masculine and feminine, leads to the evolution of awareness

This brings us back to the concept of potential, for clearly the sole purpose of manifestation is to unfold potential, i.e., the spirit incarnates as a result of wanting to explore its own potential. Therefore not only is the spirit the source of all manifested life, but it also pervades the whole of that manifested life. Keeping this as simple as possible, we say that the spirit manifests so as to get to know aspects of itself which it does not yet blow, namely, its potential. However, in order to do this, it obviously has to separate the known from the unknown. This means that the spirit has to separate that which it knows about itself from that which it does not yet know.

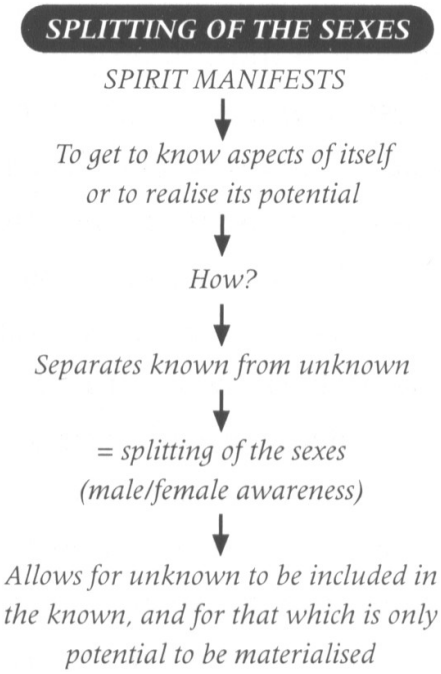

REASON FOR MANIFESTATION
= EVOLUTION OF AWARENESS
Spirit = Life unmanifested = Source of life
Explores its potential
Male = Positive = known
Female = Negative = unknown
Life in manifestation

That which is the known implies knowledge which can be utilised, and is like having money in the bank - having a positive bank balance. On the other hand, that which is unknown is like one's potential earnings, which, being only potential, cannot be used until they have been materialised in some way and have been incorporated into one's bank account. This is much like pulling off a business deal so as to earn extra income - until such time as that deal has paid off in terms of hard cash, the potential income from that deal is exactly that, namely, potential. Therefore if the known is like a positive bank balance, then relative to the known, the unknown is as yet negative, meaning that it is still pending. Thus we have:

KNOWN = POSITIVE
UNKNOWN = NEGATIVE

Now just like any good businessman, the spirit also wants to expand its business, (which is the evolution of awareness), to its maximum potential, in that the spirit wishes to include the unknown within the known. However, remember that the physical being, or the tonal, is in fact every-thing, in that it represents all aspects of manifested life, and therefore it must by definition

be both chaos and order, light and darkness, positive and negative, male and female. But clearly, if the evolution of awareness is to proceed intelligently, then even at this level it is necessary for the spirit to separate one polarity from the other. It is this act of separation that gives rise to what Toltecs refer to as the *splitting of the sexes.* Yet in relation to all of this we are still only referring to existence at the level of pure awareness - the awareness of the spirit being.


SPLITTING OF THE SEXES
SPIRIT MANIFESTS
To get to know aspects of itself
or to realise its potential
How?
Separates known from unknown
= splitting of the sexes
(male/female awareness)
Allows for unknown to be included in
the known, and for that which is only
potential to be materialised

So, it is not a question of one aspect being more important than the other. It is simply a question of having to separate one pole from the other, for the evolution of awareness to proceed unencumbered. Within this process it is also clear why it should be the known that guides and directs the course of evolution, for how else could it be? If the spirit being did not separate the known from the unknown, and then use what it does know in order to unfold more awareness, how could evolution take place? How can we run a business on money we do not have? Therefore when we state that the known is positive relative to the unknown, we are also implying that the tonal is dependent upon the spirit being, not only for incarnation, but also for direction within the course of evolution. To clarify this further let us revert once again to our analogy of owning a business.

If you have your own business, the existence of that business is thanks to you. Without you your business would not exist. Your business is entirely dependent upon the time, the effort and the money you invest in it. The reason why you invest in this business is because it has a great potential, but unless you use your knowledge, unless you use what you know, in order to develop your business, the business will fail. Therefore look upon your business as being the tonal, in which case you are the nagal. Because you

are the directing force within that business, you are positive relative to the business.

From this analogy we can see how because of the way in which life works, the tonal is negative relative to the nagal, and why it is also looked upon as being feminine relative to the nagal. Why feminine? Simply because just as it is the male who carries and secretes the life-giving sperm, so too is it the spirit who carries and "secretes" the purpose of life. Without that purpose, without that "sperm," there would be no conception, no birth, and therefore no manifestation or incarnation. This is equally true of you the businessman, because relative to your business you are the male, and unless you direct that business with your purpose, unless you fertilise it with your creative powers, it will fail.

It can of course always be argued that there is no reason why it cannot be the female who provides the purpose, but consider how illogical such an argument really is. Have you ever heard of or encountered anyone who was brought to birth by a business, and whose very existence was then determined by that business? Such an argument is absurd, and is invariably the sign of a distorted mind that upholds the concept of sexual inequality. Although it is true that many people do become the product of their businesses, that is not their origin, and the behaviour of such people is as contrary to the natural order of life as is the behaviour of those who persist in practising sexual inequality. Forever caught up in the idea that to be a male is to be superior to the female, and vice versa, such people are constantly trying to outdo the opposite sex, even in their way of thinking, if it is at all possible to term such trash "thinking!"

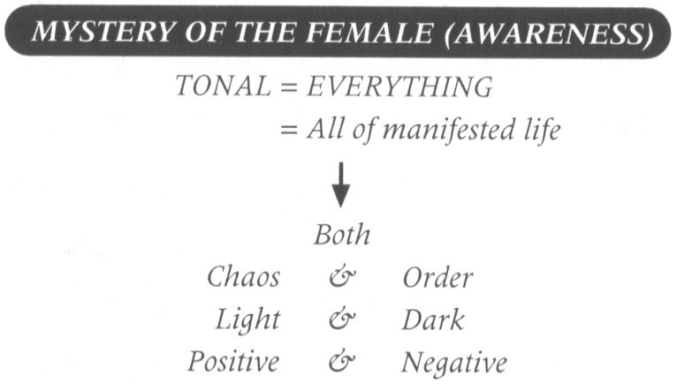
From what we have looked at so far, it should not be difficult to see that because the female is negative relative to the spirit, she by definition constitutes for the spirit the unknown which, as we have already noted, is in reality its potential. This potential is of course manifested life, the tonal, and since the tonal is everything, light and darkness, male and female, the spirit must of necessity separate one polarity from the other. The end result of this separation is what we term a physical being that is either a man or a woman, and that has an awareness which is either male or female, and a potential for either masculinity or femininity.

If we look at how things work at the level of the physical plane, we find that the physical being termed "woman" is also negative relative to the physical being termed "man." This is because she has the same relationship to man as female awareness has to male awareness. However, since they are negative, all women are in a very real sense a mixture of order and chaos, light and darkness, male and female, and it is herein that the mystery of the female lies. This mystery is centred around the fact that the female is, in essence, all of these things, for as the representative of the tonal, she is

every-thing. This is in direct contrast to the male which, being the representative of the nagal, is no-thing, that is, *the void!* Naturally, the implications here are vast, but they will become rather more clear as we progress.

NAGAL = LIFE UNMANIFEST; NO-THING; THE VOID
TONAL = LIFE IN MANIFESTATION; EVERY-THING; THE WOMB

Nevertheless, this does not mean that the male is a nothingness, and that the female is some sort of a freak. Instead it means that the female has a completely different configuration to the male, in that, unlike the male, the female has two distinct sides to her. It is this dual aspect of the female's nature which constitutes for the spirit the unknown. So, from the angle of the male, who is the representative of the spirit, the female is very much a mystery. In fact, if the truth be told, the female is equally a mystery unto herself, even though, generally speaking, women do not like to acknowledge this.




Summing up all of the above, we find that all of us are spirit beings with an awareness termed the dreamer. That awareness has two polarities, termed male and female.

Therefore, at this level of existence, we are all hermaphrodites. However, in order to unfold our full potential we need to evolve our awareness, and in order to do so we have to separate the known from the unknown. This brings about the splitting of the sexes and, as a result, and depending upon what our approach to unfolding our potential is to be, we incarnate either the male-side or the female-side of our awareness.

If it is the male-side, then we have a man's body and we approach life from the angle of the spirit, that is, the known. If it is the female-side, then we have a woman's body and we approach life from the angle of the tonal, that is, the unknown. However, in working with the unknown, it is important to remember that until it has been incorporated into the known, it must of

necessity be potential. And in being a potential, it is by nature every-thing, positive and negative, light and darkness, male and female, just as within any business there is the potential for both success and failure. Consequently, as spirit beings we have no physical gender as such, since we are both male and female, the known and the unknown, positive and negative. But if we wish to unfold our full potential, then we must manifest that potential. This means that we must incarnate onto the physical plane. In doing so we effect the splitting of the sexes, with the result that we incarnate either as male or as female, as positive or as negative, as the known or as the unknown.

If we are male, then it is a simple splitting into the known and the unknown. However, if we are female, then that splitting in a sense remains undifferentiated and is still the unknown. This is a fact that is reflected in the sex chromosomes, for if we give to the unknown the value of X, and we give to the known the value of Y, then during the splitting of the sexes the male is determined by XY, whereas the female is determined by XX.

As I mentioned earlier, how all of this really works is far too technical for the purposes of this book, but with at least this very simplistic understanding of the concept of gender we can begin to work consciously with the mystery surrounding the void and the womb.

However, the implications of what we are considering are enormous, and they amount to the fact that, unless the proper interaction, or intelligent co-operation, between males and females takes place, then the evolution of awareness does not proceed intelligently, we get resentment and strife, and we end up with the kind of mess we see in the world today. Because the unknown is a mystery, and will always remain so, the mystery of the female can never be fully solved. Yet, through the constant interaction, or co-operation, between male and female, the unknown can gradually become incorporated into the known. Only in this way can men achieve their full potential of masculinity, and can women achieve their full potential of femininity.

In practical terms this means that the mystery of the female can never be solved, or the potential of the female can never be realised, unless she can be incorporated into the purpose and therefore also the life, of the male. This is because it is the male which constitutes the known, and therefore also order. From this, it follows that if the male is the representative of the spirit, then he must materialise the purpose of the spirit, and so must incorporate the unknown within the known. But this is the same thing as saying that the male must come to understand his polar opposite, the female.

The way in which males and females co-operate in order to make this happen, and realise their full potential, is that the female firstly provides the

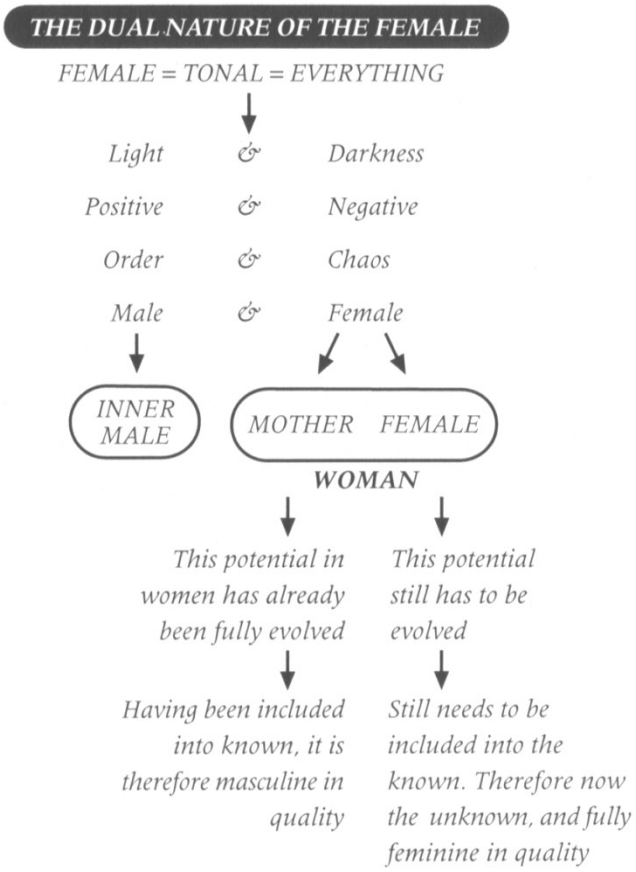
male with a counterbalance; secondly, complements him in every respect; and thirdly, supports him in claiming his power. In order to get a proper understanding of what this means we will, in the next chapter, first digress for a moment, so as to consider briefly the dual nature of the female.

CHAPTER TWELVE

# THE DUAL NATURE OF THE FEMALE

We have already seen that the female is essentially both order and chaos, light and darkness, positive and negative, male and female. Toltecs refer to this dual nature of the female in terms of the mother and the female. Since a mother, as a result of the relative factor of awareness, is masculine relative to her children, irrespective of their gender, Toltecs term the male in the female the mother, and term the female in her simply the female.

In any relationship the female can play either the role of the mother, or the role of the true female, and this includes her relationship with men. So, if a woman is a businesswoman and runs her own business, then it is the mother in her, which is masculine in quality, that is running that business. Likewise, if she is a married woman, but finds that she has to make all the decisions, then once again it is the mother in her that is keeping the marriage together. However, realise what this implies, especially in marriages. Quite simply, it means that if your wife is in mother mode, then she does not have a husband, but instead has you for a son! Therefore from your perspective you do not have a wife, but a mother to whom you are like a little boy!


THE DUAL NATURE OF THE FEMALE
FEMALE = TONAL = EVERYTHING
Light & Darkness
Positive & Negative
Order & Chaos
Male & Female
INNER MALE
MOTHER FEMALE
WOMAN
This potential in women has already been fully evolved
This potential still has to be evolved
Having been included into known, it is therefore masculine in quality
Still needs to be included into the known. Therefore now the unknown, and fully feminine in quality

The situation described above is by far the biggest cause of unhappiness and problems within most marriages, because sooner or later the woman begins to tire of having to mother her husband and to have sex with her son, and the man, in his turn, also begins to tire of constantly being told what to do, including when and how to make love to his mother!

The possible results of such a situation are almost unlimited. For example, the husband can start to have affairs with younger women who are less likely to want to mother him, or his wife, for that matter, can start to have affairs with men whom she feels she does not have to mother. The couple can become estranged, or divorced. The man can become aggressive in wanting to dominate his wife as he attempts to assert his maleness, even to the point of becoming violent. The woman can become even more domineering in her efforts to get her husband to enact his true role as the male, with the result that the marriage either deteriorates completely, or the man erupts into physical violence, or just withdraws more and more into himself, becoming evermore the little boy. But in most cases, the problem always arises because the man is not fulfilling his true function as the male, with the result that the female is forced into the role of the mother.

CHAPTER THIRTEEN

# SEPARATING MYTH FROM REALITY

*ALTHOUGH IGNORANCE BEGETS MYTH, WE CANNOT AFFORD TO FORGET THAT ALL REALITY IS MASKED BY MYTH. THEREFORE CARE MUST BE TAKEN NOT TO DISCARD THE BABY WITH THE BATHWATER.*

If you look at yourself, and then at every other man around you, you will quickly see that precious little of what you think you know about what it means to be a male is what you may rightfully claim as being your own knowledge, gained through your own experience. In fact, if you really want to be honest with yourself, you will have to admit that most of what we think we know about ourselves is based entirely upon two things; the first relating to our physical existence; and the second concerning the information fed to us through our social conditioning.

Think for a moment. Who and what are you? Realise that you are not your name. Your name only serves to identify you by virtue of the fact that you have a physical body. If you did not have a physical body you would not have a name, neither would you be a man, a husband, a father, an engineer, or anything else. However, you are not your body! As we saw earlier, neither are you your thoughts or emotions, because you can control all of these.

Regarding the second point, we can equally see that none of the information we have been fed through our social conditioning does anything towards informing us about who and what we really are. All of this information is based entirely upon other people’s perceptions and beliefs, most of which have their basis in misconception and prejudice. What’s more, the sole purpose of being fed this information is to condition all of us, firstly, into accepting the prejudices of others; and secondly, into having to conform to the biased actions of the majority. The rationale here being that the majority must be right, and the individual must be wrong, unless he or she conforms with what the majority wants.

Consequently, if we are going to get to grips with what is entailed within the mystery of gender and, more specifically, if you are going to grasp what it means to be a true male, then we are going to have to sift through everything we think we know, in order to be able to separate myth from reality. I say sift, because it is important to bear in mind that everything, even the most outrageous fantasies, at some time had the basis of their origins in reality. Because of this we cannot afford simply to discard everything we know, as a result of the anger we feel at having been conditioned into accepting the lies, the prejudices and the misconceptions of others, for in amongst all of that trash lie the kernels of truth we are seeking.

Nevertheless, I must warn you that in our attempts at separating reality from myth, you will, unless you are a male chauvinist, find yourself wanting to resist a great many of the concepts we come up with. The reason for this is that we are dealing here with the result of a great many generations of suppression, of inequality, of injustice, and of the suffering and the struggle of women the world over to try to free themselves from that humiliation. In view of this, it will all too often appear as if I am trying to force women back into the very suppression from which they are only just beginning to escape. However, I am not trying to force women back in time. Neither am I trying to promote male chauvinism. If you will bear with me, then hopefully, as the contents of this book unfold, you will begin to see that far from trying to suppress the female, I am doing everything I can to ensure her liberation, and to accord to her the acknowledgement and the respect she has been denied for so very long. At the same time I am also attempting to provide men with the necessary clarity they need in order to claim their power as true males.

To return now to separating reality from myth, I must also point out that in this book we cannot possibly address every myth and every issue. Accordingly, I have selected only the nine most commonly-held myths. But if we look at these in depth, we will soon come to see that they are in fact the source of all other myths. By addressing these basic nine myths we gain the necessary insight to enable us to unravel any other myth, by virtue of the fact that all myths have their origins in one or the other of the basic nine premises.

SECTION 2

# THE NINE MYTHS FOR THE MALE

CHAPTER FOURTEEN

MYTH ONE

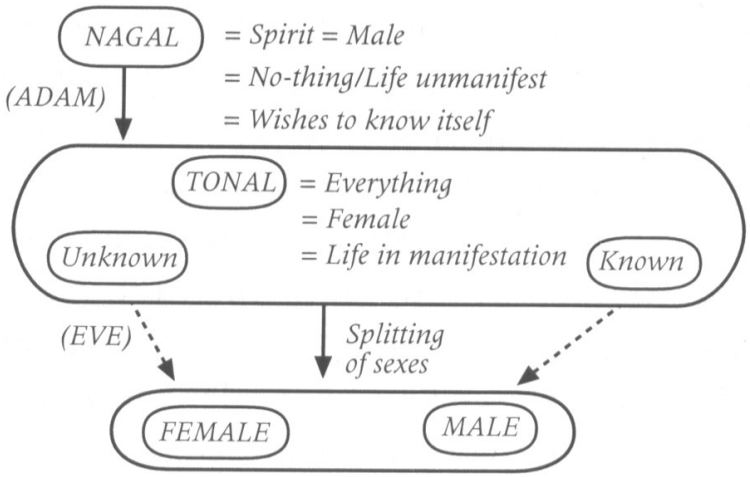
# MEN DON'T CRY

As we progress in our study of these myths you will soon begin to notice that the first and last myth are two sides of the same coin, and that the others are merely layers of the stuff the coin is made of. Of all the myths, this first is perhaps the least understood, for its real meaning is that the male cannot be helpless.

The reason why the male cannot afford to be helpless is that the female is negative relative to the male. This means that although the female is not in any way inferior to the male, yet, since she is his polar opposite, her natural tendency is towards preservation rather than progression. In other words, whilst the spirit is tending towards the evolution of awareness, the tonal is tending towards the preservation of evolution. But preservation necessarily implies stagnation of sorts, for the simple reason that you cannot have your cake and eat it! We either stay where we are, or we move forward!

Just to recap briefly, remember that the spirit is life unmanifest, and that it wants to get to know its full potential. In order to do so, the spirit, or the archetypal Adam, if you like, must first separate the known from the unknown. This the spirit does by coming into physical manifestation, and that manifestation is what we term the tonal, that is, the every-thing we see as life in manifestation, or the cosmic Eve. But, as we can see so clearly within this life made manifest, everything tends to preservation, and ultimately to inertia.

In addition, because the tonal is everything, light and darkness, positive and negative, male and female, the spirit must once again differentiate between these two polarities of its manifested awareness, and consequently it brings about the splitting of the sexes. As a result we now have Adam, the male, representing the masculine known, and Eve, the female, representing the undifferentiated and therefore feminine, unknown.




However, because the male represents the spirit of man, and the female represents the tonal, that is, the physical being of man, it follows that it is only because of the interaction between these two polarities that the evolution of awareness can and does take place. Consequently, in order to evolve its awareness, the spirit must incorporate the unknown, or the female, into the known, for only in this way can the spirit unfold its full potential.

In more down-to-earth terms, this means that deep down inside the heart of every male is the intense desire to get to know his own inner female counterpart, or the tonal, which is life in manifestation. To do so, it is the most natural instinct of the true male to take unto himself a female who will not only be his wife and the mirror of his own inner female, but who will also reflect for him the secrets and the mysteries of life in manifestation.

This is all very well, but if we remember that the tonal is every-thing, that is, chaos and order, light and darkness, positive and negative, and that the female's tendency is towards preservation, then it should be quite clear why the male cannot afford to be helpless. If a man does begin to indulge in being helpless, he only succeeds in calling forth the mother in the female which, as we have already noted, is the masculine aspect of the female. But realise that the mother cannot and will not separate the polarities, for it is neither her function nor her instinct to do so. Therefore the end result of calling forth the mother in the female, is that the female will immediately set about preserving whatever can be salvaged, and in the process will even unconsciously preserve the sense of helplessness in the man concerned!

This is exactly what has happened in the world today. Because men have been acting helpless, the mother in females has taken over, and to such an extent that the world is being dominated by women who are becoming ever more aggressive, as men are becoming ever more weak and self-indulgent. Yet these men also resent mother telling them what to do, when to do it, and how to do it, and as a result, they are becoming more and

more like petulant little boys rebelling against everything and everybody, but, just like little boys too, always running away when the shit hits the fan!

So when we look at the world today, we see that humanity has very much become an asexual race in which the individual no longer knows whether he or she should be Arthur or Martha. About the only way in which it is still possible to distinguish one sex from the other is to check out the physical body of the person - although with the marvels of medical science even this is no longer a guarantee! But even so, most of the men who were legitimately born as men still exhibit emotional responses and mental impulses which are truly asexual! And this is equally true of most women today. However, from what we have seen in this book so far, and from what we can also see in the world around us, it should be abundantly clear that this does not work. The only way in which true co-operation and understanding can come about, is for men to be as male as possible, and for women to be as female as possible. In other words, progress can only be made if men strive to be the best males they can be, and if women strive to be the best females they can be. Only in this way can stagnation, or the battle of the sexes, be avoided.

Yet, to give the devil his due, there is a reason why men are tempted to indulge in wanting to be helpless. If we bear in mind that masculinity has its origin in the void, it is not so strange that every man sooner or later begins to wonder how he is ever going to be able to fulfil his fate and unfold his full potential. What starts off within the process of life as being a vague and only partially formulated question, soon enough starts to become a very real fear of failure.

Slowly beginning to realise that everything, including his wife and his family, is his responsibility, and that he has no manual to guide him, every man comes to the frightening conclusion that it is only him and the world out there! In other words, it is up to him, and him alone, to determine whether his life will be successful, happy and fulfilling, or whether it is going to be a nightmare of failure and shame! It is up to him to show the way, to provide the lead, and to shoulder the responsibility not only for his own life, but also for the lives of those around him.

And yet, when the man looks within himself to find what he needs, he is faced only with the apparent emptiness of the void. At a very deep level he can sense that the void is not really empty, but his dilemma is that he does not know how to access, much less utilise, the power contained within that inner core of his being. Remember that all of us have been heavily conditioned into being what society believes men should be, but none of us have ever been taught how to tap our true potential as males. We have been taught to think in rational terms, but what good is rational thinking when we have to access the void? We have been taught that men do not cry, but what

good is it to be big and brave and strong when deep down inside we feel like a failure?

No male has ever been taught to be a male. And no man has ever been born with a manual on how to claim his power as a male. However, this is the very essence of what it means to be a true male. As a representative of the spirit of man, every man has to find his way by himself, and in doing so, he begins to write his own manual. But find our way to where? Good question! Nevertheless, an invalid question! Why is it invalid? Because by asking questions you are once again acting helpless!

The true male knows that he has only himself, and that he is not going anywhere. Within his heart of hearts he knows there is nowhere to run to, and no-one to turn to. If he needs to go anywhere at all, then it is to search the unknown for the answers he seeks. And if he needs anyone at all, then it is only his own inner female counterpart who represents for him the unknown.

Therefore, far from playing helpless, the true male sets about mapping out the unknown. This he does within himself, as well as within the world out there. By using the female in his life as a mirror for his own inner unknown, the male maps out the unknown within himself, and by using the world around him as a mirror of that greater female termed manifested life, he also maps out the unknown in terms of his fate and his potential. And in doing so, the male gradually finds his way to the void within, and, in time, begins to tap into that endless source of life and creativity.

By getting to know his female counterpart, the male not only maps out the unknown, but also brings it into the light of day by making it conscious knowledge. Through this, the male can then compare that which he already knows about himself with that which he is learning about his unknown potential, and in this way he can bring about any adjustments to his knowledge which may be necessary. In other words, the female brings to the male knowledge which lies beyond his frame of reference.

However, instead of welcoming the knowledge the female brings them, irrespective of whether it is a woman, or that greater female, namely, the world out there, men all too often react very negatively to such input if it does not immediately make logical sense to them. So if a female tells such a man something which sounds irrational, his normal reaction is to think or

even to say that she is crazy and has gone off her rocker. But, in doing so, the man is throwing away an opportunity to adjust his knowledge, because the only reason the female's input appears to be irrational, is because she is showing him something outside of his present frame of reference.

Therefore a much more sensible approach is to incorporate the female's input into one's own frame of reference, by adjusting one's knowledge to accommodate this new perspective brought by the female, again, irrespective of whether it is a woman or the world out there. This, after all, is the very meaning of incorporating the unknown within the known, and of solving the mystery of the female by incorporating her into both the purpose and the life of the male. To clarify this, let us look at an example I gave in one of my previous books, The Toltec Teachings, Volume II.

Bill comes home from work one day, and tells his wife, Cindy, that he is concerned that he has not heard from his close friend, Peter, for some time now. Cindy listens to her husband, but after saying that maybe Peter is just too busy to phone Bill as regularly as usual, she launches into a detailed account about the family dog who probably would have drowned in the swimming pool that morning, had she not become suspicious that he was nowhere to be seen.

At face value it appears that Cindy is not particularly worried about Peter, and that her story about the dog has absolutely nothing to do with Bill's concern for his friend. Yet, knowing his wife well enough to be certain that she cares about Peter as much as he does, Bill also accepts that since she told him about the dog, she must somehow feel that this incident has a bearing on Peter's unusual silence, even though right now he cannot for the life of him figure out how the two can possibly be related. However, thinking about his friend, Bill begins to wonder how Peter's business is doing and, without really understanding why, he suddenly feels a sense of unease. Knowing full well that there is no logical reason to feel uneasy about his friend's business expertise, Bill is nevertheless quick to acknowledge that their dog has also never before, in the seven years that they have had him, fallen into the swimming pool.

Feeling alarmed that something may have gone wrong with Peter's business, Bill decides to phone his friend straight away. Speaking to Peter on the phone, Bill is relieved to hear that his friend is well. However, when he asks Peter about his business, Peter tells Bill that he nearly went bankrupt by making a stupid investment in a bogus venture. According to Peter, if it had not been for his female accountant, who sensed that there was something amiss, and insisted that he investigate his partner, he would more than likely have gone bankrupt, as a result of continuing to invest in a venture which did not actually exist!

Bill was fascinated by his friend’s story. In all the years he had known Peter, his friend had always been very careful about investing his money. However, this time, like their family dog, Peter had misjudged hopelessly. Had he been unwilling to act upon his accountant’s female hunch, then, by his own admission, he would not have suspected that his new partner was up to no good. Peter could easily have waved aside his accountant’s hunch as having no foundation, but had he done so, he would have gone under. Bill, likewise, could have dismissed Cindy’s story about their dog as being irrelevant to his concern for Peter. But it is clear to see that had either of these two men chosen to ignore the female’s input, they would not have incorporated the female into their purpose, and neither would they have mapped out the unknown these females brought them.

Because the male constitutes the known, and therefore also order, it is vital that the male comes to the realisation that, being the physical plane microcosm of the spirit, he cannot afford to indulge in chaos and disorder, any more than he can plead ignorance, play dumb, or act helpless. If he does, then he is not mapping out the unknown, but identifying with it! In other words, instead of coming to grips with his polar opposite, the feminine unknown, he identifies with it, and as a result becomes either like a helpless female, or like an old hen clucking over her brood! I think you know exactly what I mean. I am sure you have come across examples of men who are quite at a loss when they have to change a light bulb, as well as those who will sit and gossip up a storm with the ladies in die canteen!

This is so clear to see in the example above. Had Bill identified with the unknown Cindy was bringing him, he would either have become irritated with her for talking about the dog when he wanted to talk about Peter, or alternatively, he would have started to go off on tangents by talking about the dog, the swimming pool, the hazards of having swimming pools when one has pets, and so on. But had Bill taken either of those two options, the unknown Cindy had brought him would have remained unmapped. In the first instance, by becoming irritated with Cindy, it is more than likely that some kind of argument would have been the result, in which case the unknown would have resulted in chaos and disorder, and possibly even more unanswered questions. In the second instance, the conversation would have gone off on impossible tangents, getting both Bill and Cindy further and further away from finding out what had happened to Peter!

The way in which the evolution of awareness has set it up, is that the male is the one who firstly, provides the lead; secondly, points out the direction; and thirdly, prescribes the method to be employed. These three points are so very important in our understanding of what it is to be a true male that we need to consider each one in depth.

Providing the lead in life does not mean that the male has been given a licence to dominate the female, even though some men seem to think so. By this I am referring to the type of man who quite simply tells the woman what to do, without even vaguely considering that she has her own feelings and perspective on matters. For a man such as this the woman must always be on the ready to do his bidding whenever he demands it, no matter how she feels about it or what she thinks about it. Needless to say, this also means lying down and spreading her legs for him whenever he tells her to do so! For these men, the female is of no real consequence, and neither does that greater female, the world, have any real meaning. Being totally self-centred, these men do not even pause to consider how they rape females and the world around them. Their motto is “Take what you can get, and if you can’t get it at first, then demand it, or take it by force!”

Providing the lead means initiating the act, irrespective of what that act may be. It can be the act of discussing, the act of setting an example of mutual respect, the act of engendering hope, the act of inspiring self-belief in another person, the act of giving guidance to an employee who may be insecure in his or her work, the act of being open to criticism, the act of listening and of taking another person’s state of being into account, the act of starting a new project, the act of starting a family, the act of sex, etc. But ultimately, providing the lead means initiating the act of intelligent co-operation.

To understand this, remember that it is the task of the male to get to know his own unknown counterpart, which is not only the female, but also life in manifestation, that is, life upon the physical plane. But in order to do this, the male must have that openness of heart which allows him to interact with both the female and the world in a Hilly conscious and meaningful way. This means that he must allow and, better still, actively take the female and the world into his space. By taking the female into his space, the male has no option other titan to co-operate with her intelligently, for not to do so would mean that he would still end up fighting her, and therefore wanting to overcome and dominate her.

In the example of Bill and Cindy, we saw how this works, for Bill took Cindy into his space by expressing to her his concern about Peter and in addition, he allowed Cindy to be her female self in giving him the only tiling she could, namely, the story about the dog. Cindy had no more idea of what had happened to Peter than did Bill, but her female intuition guided her into

telling Bill about the dog, even though it is highly unlikely that Cindy herself could see the connection. But because the male is the known, and because he must therefore bring order into the chaos of the unknown, it was very much up to Bill to figure out what Cindy was in fact bringing him. Naturally, exactly the same was true for Peter in his interaction with his female accountant.

Moreover, this example also shows us quite clearly how the female can only get to know herself through the male. But if the female is always being dominated by the male, in that she is being suppressed by him, instead of being allowed into his space as an equal, how can the female ever get to know herself? And this is equally true of the female's greater expression, life upon the physical plane, for it is up to the male to co-operate intelligently with life if order is to be achieved from out of chaos. In fact, the disorder and chaos we see in the world today is entirely the result of men having shunned their responsibility as males and not co-operating intelligently with life or with the female.

Yet, it is not only the men who want to dominate females who cause havoc in the world. Those men who play at being helpless are equally to blame, for in their helplessness and apathy, they throw everything out of balance, and then wonder why the world is falling apart! Realise that whenever the man is acting helpless, the female starts to feel very insecure and, as a result, she will either nag the wretched man to death, or else she will, out of sheer desperation, take on the male role, in which case we revert to the mother and little boy scenario. Therefore whenever men do not act as true males, they are doing an injustice, not only to themselves, but also to the female and the world around them. The consequence of this is that the mother in the female will always come to the rescue, unless she is a complete doormat. But, whenever she does this, the female cannot help but lose her respect for the man.

Instead of just excluding Cindy from his world and phoning Peter without even having spoken to her, or instead of acting helpless by telling Cindy that she must find out what has happened to Peter, Bill behaved like a true male. Providing the lead, Bill pointed out to Cindy that he was concerned about Peter, and after letting Cindy express herself, Bill again provided the lead by not allowing either of them to go off on tangents, or to become involved in an argument. Then by taking into consideration how Cindy herself felt about Peter, and also what she told him about the dog, Bill again provided the lead by using this as a starting point to cooperate intelligently with his wife in mapping out the unknown.

The second point, namely, pointing out the direction, is really a matter of keeping the focus, and of guiding the female in the right direction. In our example we see that Bill did this by listening to Cindy's story about the dog,

but then still keeping the focus on Peter, rather than precipitating an argument or a useless discourse on pets and swimming pools.

We find this a most important point when we consider life in general, for just like Cindy, the world is very much a female. For example, a man wants to sell mugs, but when he speaks to his prospective clients they begin to ask him if he also sells cups and saucers, and did he know that someone else is selling coffee pots, and does he sell coffee pots too, and what about milk jugs and coffee creamers, and can the mugs also be used for soup, and are they microwave-proof, and did he know that microwave products are now really the in-thing, etc.? Clearly, unless this man keeps his focus, he will, in his efforts to please his customers, be so busy trying to source and sell something different every day, that he will more than likely never sell much of anything!

Nevertheless, since he is up against the unknown, the male must also be constantly open to the guidance he is receiving from the female, including the world around him. So, if he is trying to sell mugs, and he gets all of this feedback, then he must decide what to do with it. Either he is getting this feedback because mugs in themselves are not a viable business, and therefore he needs to stock a greater range of products, or else it means that he must stock the best and the largest range of mugs possible! Obviously in this particular case, the easiest and the quickest way for the man to figure out what direction he should take, is not only to monitor his sales, but also to initiate an intelligent co-operation with his clients in the sense of listening to their comments and needs. However, once he has a clear picture of his market, the man will have to decide for himself how best to build his business. By doing this he will be pointing out the direction, in that his customers will then know exactly what product they can buy from him.

Although in this example it is easy to see how the male is expected to point out the direction, there are a great many instances in life where this is not always so clear to see. For example, let us say that Gus, Brad’s son, has a problem choosing which subjects he should take in standard six. Brad has two options open to him. Firstly, he can simply order his son to take the subjects which he feels Gus should be taking in order to get a good education; or secondly, he can co-operate with his son intelligently by trying to work out what will be the best for the boy in view of what Gus wants out of his life. If Brad adopts the first approach, he will simply be dominating his son, but the problem facing both father and son, if Brad goes for the second option, is that Gus is still very immature and has absolutely no idea what he would like to pursue in terms of a career.

If Brad is a true male he will not want to dominate his son, and yet he has to provide the lead in deciding upon the subjects, and he also has to

point out the direction to be taken. How is he to do so? Had Gus been more decisive in terms of possible careers, it would have been easy for Brad to guide his son. However, in this particular case, Brad has no option other than to start mapping out the unknown. There are several ways in which Brad could do this, but for the sake of clarity we will consider only one.

Putting aside his own wishes for what he would like for his son, Brad considers Gus very carefully, and comes to the conclusion that all in all his son is a shy, withdrawn and somewhat timid boy, and who is showing no sign of ever growing out of that introversion. Therefore a career that is highly competitive is not likely to be to his son's benefit. On the other hand, Gus is excellent at mathematics and English, and loves animals and nature. Therefore mathematics and English are already two good choices, and because of his love for animals and nature, botany would be another good choice, and possibly either general science or biology. But when he studies the academic curriculum, Brad notices that if Gus took general science in standards six and seven, he could always switch to biology, zoology, physics or chemistry in standard eight, whereas if he took biology now, he would not be able to switch to either physics or chemistry later on. Therefore in the light of how uncertain Gus is, Brad points out to him that it would be better if he first chose general science, and then decided later which of the other four he would prefer. That still leaves having to choose between English literature, French, Latin, geography, history, art and woodwork.

Brad feels that if Gus were to pursue a career in the sciences, then geography would stand him in good stead, as would Latin. But if he were to decide to pursue instead an academic career in any of the teaching professions, he would be better off with perhaps Latin and history. When he discusses this with his wife, Claire, she points out that she has the feeling that Gus should also learn to overcome his shyness, and therefore he should perhaps not be encouraged to go into a purely academic career in which he could simply lose himself behind his books. Thinking about this, Brad recalls that part of the geography course in standards six and seven also includes group participation in field projects, which would certainly help Gus to overcome his shyness in mixing with others. Geography therefore seems to be a good choice for now, especially since there is nothing to stop Gus from changing to history later should he wish to do so.

Furthermore, students also have the option of changing from woodwork to either of the secondary languages at standard eight level, and bearing in mind what Claire feels, Brad can see that woodwork, being a far more interactive and practical subject than art, would also help Gus to overcome some of his shyness. Having made those choices, it is also clear that Gus should take Latin straight away, as well as English literature. Because Brad has discussed each step of the way with Gus, he does not find it difficult to persuade his son that the subjects he has selected are the best

choice for him. Gus can see that in going with this choice of subjects now, he will have a lot of scope for changing subjects later, once he is clearer on what career he would like to pursue, and, in addition, he can also see the wisdom in his father's guidance.

I have chosen to work through this particular example in detail, not only to demonstrate what it means to point out the direction, but also to make it clear that pointing out the direction has nothing to do with violating another person's freedom. The true male will never violate another person's freedom, but will always try to get that person to co-operate intelligently with him. Yet, had Gus not wanted to take Brad's guidance in the choice of subjects, then for his son's own good, Brad would have had to exercise his authority and greater vision in enforcing that choice. Nonetheless, realise that any such enforcement of authority will always be for the benefit of the other person concerned, and never because the male is wanting to impose his will upon that person.

Our third point under consideration is the fact that the male prescribes the method to be employed. In many ways this point grows out of the previous two, in that it also has its basis in the act of intelligent co-operation. The best way in which to explain this is to say that, as a rule of thumb, the male will always, firstly, provide the lead by initiating the act of intelligent co-operation; and secondly, ascertain the required direction. This he does, so as to be able to formulate the method to be employed. In order to grasp this fully, let us again consider the example of Brad and his son.

Being the alpha male in his household, the education of his son is primarily Brad's responsibility, even if Gus had not come to him for guidance in choosing his subjects. Therefore if Gus had not approached his father, Brad would have had to provide the lead by initiating the act of intelligent co-operation with Gus in trying to figure out why his son had not chosen to consult him. It could be that Gus was perfectly mature and wise enough to make his own decisions without help from his father. But even if that had been the case, it would then still be Brad's responsibility to point out to his son that all of life is interrelated, and therefore fully interactive and interdependent. This he would have done by spelling out to Gus that whilst he still lives at home, and whilst Brad is paying for his education, his parents do have a vested interest in his future as well as his career. To exclude his parents from his decision-making not only implies a lack of respect and trust, but it also smacks of arrogance, coupled with an attitude of self-centredness. Brad would certainly be failing in his task as a father if he allowed his son to develop such an attitude and behaviour.

In this particular case, the direction Brad would have chosen is to give his son a lesson in respect for the world around him, and the meaning of the interrelationship of life. But the method he would have employed would more

than likely have been one of, gently but firmly, making it quite clear to his son that he will not tolerate such a display of disrespect. Therefore, in one simple lesson, Brad would have guided his son into a deeper understanding of the need for intelligent cooperation, and would thereby have helped him greatly in growing up to be a true male.

But in our example, we portrayed Gus as being very insecure in his decision-making, and so he came to his father for help. As we saw, Brad did not dictate to his son, for had he done so, he would have dominated Gus by imposing his will upon him, and he would also have failed to teach his son that a male cannot afford to be helpless. By encouraging Gus to co-operate intelligently with him in making the correct choice of subjects, Brad worked through everything step by step with Gus, even by showing him how to include the female, in this case, his mother, in working out the direction to be followed. The whole exercise was therefore not just a matter of choosing school subjects, but was very much in the nature of teaching Gus how the male can overcome the sense of helplessness by tackling the problem one step at a time, in the simplest and most practical manner possible.

From these two scenarios it should now be clear that the method to be employed depends upon the needs that are created by the situation. In both cases the face value of the situation was the issue of Gus having to choose his school subjects, but each scenario brought forth different needs. Yet, in each, we can also see that the true male does not dominate, or impose, or violate, but stands firm and unwavering in his knowledge and in his responsibility of being the male. Never can the male afford to be helpless, to dither, to doubt, and to vacillate this way and that. If he does, he will become either a whimpering coward who believes that everyone and everything is out to get at him, or a domineering brute who goes out of his way to dominate and suppress everyone and everything in his fear of competition. In both cases he will be truly ineffectual as a male, even if he does manage to get people to do his bidding, either through manipulating them into feeling sorry for him, or through frightening them into submission. Whilst in the first case he will be too busy bowing and scraping like a beggar to make any real difference in the world, in the second case he will be too busy bullying to notice that no-one is co-operating with him. The true male, on the other hand, is loved and respected by all, and as a result finds himself to be a natural leader, simply because people instinctively feel that by taking his lead they become uplifted, and this naturally includes the female in such a male’s life.

In our treatment of this myth, we have also laid the foundation for the other eight, and therefore, not only will we be able to cover the remaining myths rather more quickly, but we will also begin to see how interrelated they all are. What will help you greatly throughout our study of the myths is if, at the end of each, you make for yourself a list of all the ways in which you fail to live according to the information imparted. If you do this, you will very quickly come to realise why, and once that much is clear, you will be well on your way to being able to change yourself and your ways. Remember, knowledge of the self is true power!

CHAPTER FIFTEEN

MYTH TWO

# MEN ARE AGGRESSIVE

If we look at this second myth in relation to what we have learned so far, it is not difficult to see that the deeper meaning here is that the male must be prepared to fight. This, of course, does not mean that the male must involve himself in a fist brawl on the pavement or in a bar, but rather that the male must set the example in walking the Path of Freedom. Therefore let us first of all consider what is meant by “walking the Path of Freedom.”

There are a great many interpretations of what constitutes freedom, and as a result there are also an almost unlimited number of ways in which we can define the meaning of this term. But for the purpose of this book we are going to define freedom as being “the ability of the male to act impeccably upon his own knowledge without fear.” Even after just a little thought, the implications of this definition are immediately obvious and vast.

The most important of these is that not every man has the ability to act. As with any ability, we either have that ability, or we do not. If we have the ability to act, that is good; if we don’t have it, we have to acquire it. Although this may appear to be overly-obvious, realise that very few people really ever act in the true sense of the word. Most people simply re-act or, more precisely, re-enact their normal behaviour, over and over again. For example, I punch you on the nose, and you react according to your normal behaviour. If you are aggressive, you will punch me back. If you are timid, you will feel extremely hard-done-by, and will accuse me of being a bully.

However, in both cases you will not be acting, but simply reacting according to your normal behaviour, and if I too am only capable of reacting, rather than acting, I will in turn also react to your reaction. Therefore if you punch me back, we will more than likely end up having a full-blown fist fight. But if you feel hard-done-by and try to give me a tongue-lashing, I will probably keep on manhandling you until you either shut up or make good your escape!

The true male, on the other hand, will never react, no matter what, for the moment we react we are out of control. So if I punch Jim, who is a true male, he will, just like anyone else, become exceedingly angry, but he will also use that anger to fight according to the needs called forth by the issue at hand. However, I am not given to just punching people willy-nilly and, being a true male, Jim will be acknowledging this fact, no matter how out of control I am. Therefore, rather than embroiling us both in any further reactions, Jim will immediately strive to bring me back to a state of clarity in which I can control myself. If I am reasonable enough to talk to, Jim will talk me back into my senses, and will more than likely make me feel so guilty for what I have done, that I will become meekness itself. If, on the other hand, I am so out of control that I cannot be reasoned with, Jim is likely to hit me so hard when I least expect it, that I will have no option other than to listen to him, if I am not to risk having my kneecaps smashed and my neck broken. Once I am listening, Jim will make sure that he gets his message across to me quite clearly and, as before, I will have learned that a true male does not fight as a reaction, but in order to remain fully in control of his behaviour.

I always like to use this example because, although it demonstrates the difference between action as opposed to reaction, it also invariably opens up a wonderful can of worms! Immediately, I get delicious reactions like, “What if the man is much bigger than I am?” “What if it is a gangster who has me at gun-point?” “What if it is a woman who is hitting me with her handbag?” “What if this, that or the other?”

I simply laugh quietly and point out to the man concerned that not only is he behaving like a helpless little boy who has to be told what to do, but that he is also reacting so on cue to what I have said! No! The true male is never helpless, and never allows himself to react, no matter what!

Therefore, if I am having to deal with a man who is out of control and twice my size, I will make sure that I act in such a way that he will never have the chance to hit me back. How I do this will depend upon the circumstances and what I have at my disposal in that moment. If the man is out of his mind, and I have nothing but my bare hands, I have no option other than to rely upon sharp wits and a smooth tongue to win enough time to calm the man down. Likewise, if I am being held at gun-point by a gangster, I will act in such a way that I am able to stay alive long enough to overcome him in some way, if not now, then at some later stage. If I am being beaten up by a woman with her handbag, I am certainly strong enough to ward off her blows and to restrain her. But the bottom line is that by not simply reacting to the situation, the true male can and will find a way to act absolutely impeccably, and in such a way that he can fight back in a truly knowledgeable and meaningful manner.

Nevertheless, realise that it is only possible for the male to do this when he stands free from his fear. All of us are subjected to fear, and in this respect none of us are ever truly free from fear, but it is possible for us to stand free from fear in the sense of being detached from it. Being detached from fear is a far cry from submitting to it. Whenever we submit to our fear, we become debilitated by that fear, and therefore instead of being in control, we find ourselves reacting impulsively to every demand made upon us. Yet, when we stand detached from the fear, we can use it to remain fully alert and highly responsive to every little bit of help we are able to rustle up from out of the situation. By doing this, we can act in such a manner that we always will gain the upper hand in some way.

Consequently, we either submit to our fear and react, or we use our fear to act impeccably! This is true, irrespective of what the fear may be. For example, if I fear being made a fool of, I have two options open to me when someone is trying to make me appear a fool. I can either submit to that fear, and start reacting defensively, or I can use that fear to act impeccably. If I react defensively, I will only be goading the other person into continuing to make me appear and feel like a fool. If, on the other hand, I act impeccably, I will find my gap to turn the tables on my opponent, in which case he will be the one to end up feeling downright foolish!

Likewise, if I fear physical pain, and someone threatens to punch me, I can either submit to that fear and run away like a coward, or I can detach from my fear and stand my ground. If I now use my fear to be hyper-alert to any punch which that man may want to swing at me, the chances are that I will be able to avoid it in time. But in that state of alertness, I will also be able to see my gap to being able to handle him in some way, either physically or verbally.

In everything we have looked at so far, the huge difference between acting as opposed to reacting should be quite apparent, as should the real meaning of what it is to fight. Any old fool can react with utter abandon, swinging wild punches and uttering foul oaths, but it takes a real inner fight to remain impeccable enough to fight back with the inner knowledge that adds meaning, and therefore impact, to the male’s action. Any male who has mastered that inner fight is truly a free being. Standing detached from both fear and reaction, he is at liberty to act upon his own knowledge, and he alone will be the judge of his level of impeccability. That is true freedom, and the true male is always an example for everyone of what it means to walk the Path of Freedom.

This brings us to another of the implications we have to consider here, namely, knowledge. Remember that knowledge is power that we have gained through our own personal experience. Therefore when we look at the fact that the male fights for the freedom to act upon his own knowledge, the question that comes up is, “What exactly do we mean by this?”

To put it in a nutshell, knowledge or power means having the right values in life. Power does not mean having power over others, in the sense of being able to manipulate them, or being able to kill them, or victimise them in some other way. Power means that the knowledge you have at your disposal makes you more or less invincible, depending upon how much power you have at your command. This means that your knowledge is such that others cannot manipulate or victimise you. Yet such knowledge can only be real power if it is based upon the right values in life, for it stands to reason that if your values are wrong, you will not be invincible at all!

What then do we understand by “right values?” This is a concept which we can make as complicated or as simple as we like. From my perspective it is simplicity itself. The right values are those which are life-supporting, because they lead to freedom and growth, whereas the wrong values are life- destructive, because they lead to bondage and decay. For example, those people who are for ever sitting on the fence and never wanting to rock the boat, are what I call Mr. Nice Guys. But a Mr. Nice Guy will support anything, even his worst enemy’s bullshit, simply because he does not want to create waves! Yet by taking that stance, Mr. Nice Guy encourages the people around him to do as they please, irrespective of how destructive their actions may be. Therefore although Mr. Nice Guy may believe that he has the right values in life, in that he doesn’t interfere in other people’s business, and doesn’t dictate to them, his so-called right values are actually leading to chaos and disorder, crime and violence, and possibly ultimately to anarchy. In fact, Mr. Nice Guy will be so concerned about not violating people’s freedom, that he will even allow his own son to become a drug addict and a gangster! But how can we maintain that such values are right?

What makes a value right or wrong, are not the moral implications, but the results of living by that value. This is so clear to see in the example above, for although Mr. Nice Guy is saying all the right words concerning freedom, he is, through his actions or rather, lack of actions, encouraging anything but freedom! For me freedom does not mean that every Tom, Dick and Harry can run around terrorising and victimising people in the neighbourhood! Therefore, from my perspective, the effects of being a Mr. Nice Guy can hardly be termed lifesupporting.

The true male, on the other hand, will only uphold those values which he knows from his own personal experience do actually lead to freedom, not

only for himself, but also for those around him. In other words, the right values are simply those which create an environment in which everyone and everything are able to be safe, to grow and flourish, and to be happy and content. However, the question that is always raised here is, “Who gives us the right to decide what is good for someone else?” The answer is simple: “None of us have the right to impose our will upon others!” But realise that this works both ways.

Although I cannot impose my will upon you, you also have absolutely no right to want to impose your will upon me! Therefore if I want to create an environment which is life-supporting, and you want to create one that is life-destructive, then that is fine, but just make sure you stay out of my way, and out of the way of those around me. If you don’t, you will find yourself at the sharp end of my sword! It is as simple as that. I will always fight for the freedom to act upon my own knowledge, and if you wish to be in my space, then that means you will have to reassess your values! My values are tried and tested, and have proved themselves to be truly life-supportive, and thus I cannot possibly stand accused of wrong action. Many people have tried, and no doubt will continue to try, but it is hard to fight the truth!

Yet another of the implications that arises here, is that by having the right values in life, the true male provides the lead in showing all around him how best to achieve freedom from social conditioning. Although this is a major implication, I do not believe we need to belabour it, for it speaks so very clearly for itself. How can we ever be truly free if we always bow down to the dictates of society? How can we ever act upon our own knowledge, if we can only react on the basis of what we have been conditioned into believing? How can we ever have the right values, if we can never think and decide for ourselves what is right or wrong? But, most important of all, how can we ever claim our power as males, if we remain trapped in what we have been conditioned into believing men should be?

The true male is a being who has learned to fight a long hard battle at standing sufficiently detached from his fear, so as to step out of the circle of social conditioning. But to remain standing free from that conditioning is no easy task, for again and again is he challenged, not only regarding his actions, but also his belief in self. Time and time again is the male forced to re-evaluate and to reassess his knowledge, his stance, his actions and, above all, his belief in himself. Never can he afford to become complacent, or over-confident, or self-righteous, for if he does, he immediately becomes vulnerable to attack. Only by standing tall and proud in his own knowledge, knowing within his heart of hearts that he is for ever open and alert, for ever ready to re-adjust his knowledge so as to include the unknown within his present frame of reference, can the male feel secure in fighting that never-ending battle against submitting to the pressure of social conditioning.

Nevertheless, to stand firm in one's own knowledge, without becoming complacent, over-confident, or self-righteous, is only possible because the male is always willing and ready to confront, first of all, himself, and secondly, others. Note the order of this confrontation; first yourself, and only then others. Realise that unless you can honestly trust your own knowledge and your own judgement, you will not be able to stand firm in that knowledge. If you cannot believe in yourself, then how can you expect others to believe in you, especially females? Similarly, if you cannot stand firm in your knowledge, then what security do you offer anyone around you, and how can you expect the female to take your lead?

It is only by confronting ourselves continuously at all levels, physically, emotionally and mentally, that we can gain a belief in ourselves, our knowledge and our judgement. By checking our actions, by questioning our emotions, by evaluating our feelings, and by assessing our thoughts on an on-going basis, we learn to adjust and to re-adjust our knowledge so that we ourselves can begin to see its value. Once true value begins to emerge, and once we can see it for ourselves, then we also have the right to start confronting those around us, so that they too can begin to acquire that honesty with self that ultimately leads to true freedom.

CHAPTER SIXTEEN

MYTH THREE

# MEN MUST BE EDUCATED

The real meaning of this myth is that the male must have knowledge, the importance of which we have already been noting, in that real knowledge, as opposed to mere information, is true power. But when we refer to power, we should also know that there are two kinds of power. The first kind is knowledge gained in previous lifetimes. This is what we normally perceive as gifts, talents, abnormal ability or even genius. The second kind is the evolution of new knowledge in this lifetime. It is the sum of both of these types of power or knowledge that constitutes our potential.

So if we consider what is called education, we see that this should involve teaching us not only how to evolve new knowledge, but also how to materialise the knowledge already gained in previous lives. In this respect, even though talent is knowledge gained in previous lifetimes, it must still be nurtured and developed, just like any ability, before we can utilise it fully.

Consequently, when we consider our power or knowledge, we must keep in mind that the only knowledge that we can use consciously is that which we have gained in this lifetime. Knowledge gained in previous lifetimes may well be a natural talent, but until such time as we can consciously use it, the talent remains just beyond our reach. In other words, an undeveloped talent in a person will enable him to sense what he needs to do, and how to do it, but unless he trusts himself to act upon that feeling, it will be of no good to him.

So, what we keep coming back to is that all knowledge gained through experience is true power, for knowledge is something that can be used in the moment, and anything that can be used gives one power in one way or another. For example, if you have money in the bank, you have got financial power. If you have knowledge of politics, you will have political power, should you choose to use that knowledge. But our undeveloped talents or abilities are also power, even though they may as yet be untapped. Therefore, irrespective of whether we come into this lifetime already showing

great talent for developing a particular ability, or whether we find that we have to work hard at developing that ability, we all have power at our command.

Earlier we talked about using and acting upon feelings. What do we mean by feelings? Firstly, we should know that feelings are not the same as emotions. There are only four pure emotions, and these are joy, anger, fear and melancholy. Secondly, there are two types of feelings. The first is that type we noted earlier, and which is the expression of latent ability. This type of feeling is in the nature of a person being able to sense what he needs to do, and even how to do it. The second type is more in the nature of guidance received from the world around us. But both types are an expression of irrational knowledge, for there is no logical explanation as to how we arrived at that knowledge. This is what I term listening to the heart, or using one's intuition, or following one's gut feel.

However, although we have all been taught, or rather, encouraged, to rationalise, none of us have ever been taught to listen to our hearts. Listening to the heart means listening to our gut feel, and then acting upon those feelings, rather than acting upon rational assumption. The rational mind is in fact only the human being's own inbuilt computer and, just like any computer, it is only as good as the information stored in it. But the information stored in the computer, in the rational mind, is what constitutes one's view of the world. This view of the world is based mostly upon preconceived ideas and prejudices, and is therefore quite literally the way in which we have become conditioned into looking at everything in our lives, including what it is to be male.

Because people have become conditioned into living in their heads, that conditioning, which is part of their view of the world, has had the effect of breeding in them the desire to rationalise, in an attempt to justify wrong action. As a result, few people really know how to listen to their hearts. Instead they engage in endless internal chatter that goes round and round in the mind indefinitely. But clearly, that internal chatter has got nothing to do with listening to your heart.

As paradoxical as it may appear, listening to the heart, as opposed to rationalizing, is in fact what constitutes true thinking. The academics of this world do not like to admit it, but the truth of the matter is that all so-called "great minds" act upon feeling. Irrespective of whether it is a new invention, a remarkable discovery in science, a musical composition or a great work of art, the creativity that has led to such works has its origin in feeling. Only once that feeling has been translated into a mental vision of what can be, does the inventor, scientist, composer or artist use the rational mind to work out the practicalities involved in materialising his vision.

When we try to listen to the heart it is crucial that we cultivate the good habit of always looking upon our life as one whole, that has both meaning and purpose. If we do not do this, then our life always appears to be a mixed bag of unrelated mishaps and luck that seems to make no real sense at all, and if we see our life in terms of a mixed bag of odds and sods, then it is clear that we cannot possibly glean any real sense of purpose, let alone gain a vision of our fate. So we need to take stock of all of our life's experience. In so doing, we must keep striving for that openness of heart that allows us to sense, to feel, the connecting threads running throughout our life. These threads will not only point out clearly what is really taking place in our lives, but they will also inspire in us the sense of purpose that will ultimately lead us into fulfilling our fate. In addition to these threads, we are always surrounded by more than enough guidance from the world around us. Therefore, all we have to do in following the threads, is to listen to this guidance, by not allowing our view of the world to close us off from what we can sense is our purpose and our fate.

However, even though everyone has feelings, the majority of men do not pay heed to their feelings, not so much because they do not want to, but simply because they do not trust their feelings enough to act upon them. To understand this, it may help if we look at a simple example.

Let us say that you are in the process of applying for a new job. Now the fact is that, irrespective of how much you already know about the job, you will not know exactly what it entails until you are actually doing it. But you would not have applied for this job if you did not have the feeling that it was the right kind of job for you. Therefore all that you can do, is just to trust that feeling, otherwise you will never take the job.

Now, if you trust your feelings concerning this job, in the sense that not only does it feel right to you, but also that you feel strongly compelled to accept it, the chances are that this job is going to be your dream job. But if you have the feeling at the outset that you are not so sure if you are really going to like the job, then rest assured that if you do accept this job, you will end up hating it, for you will soon enough find out that it is not what you had expected or hoped for.

Yet, what all too often causes problems here, is that the majority of people have never taken the trouble to distinguish between logical assumption and feeling. As a result, the rational mind will always tend to interfere in the process of making decisions that have been prompted by feeling. For example, you may well feel that this is the right job for you, but then the rational mind will kick in with objections like, "Well, the salary is not too good, and I don't see that I stand much chance of promotion in this company." In other words, your mind is interfering in your decision by asking of you, "Is this really the right job?" However, the chances are that if you do

feel this is the right job, and you go with it, then in no time at all you will get a salary increase, and the opportunity for promotion will also materialise in one way or another.

In working with feelings we should bear in mind that not all feelings are positive. People do not as a rule like negative feelings, and as a result they try to push them away. Yet there is nothing wrong with having negative feelings. Often it is only because of our negative feelings that we can circumvent possible disasters. Therefore, in listening to one's heart, we should never push away our negative feelings, for it stands to reason that life cannot consist of only positive experiences. So as not to have gaps in our knowledge, and in order to bring out our hill potential, we also need negative experiences, and such experiences will always be preceded by negative feelings.

When it comes to practising listening to the heart, remember these two important points. The first is that, deep down inside, if only we pay attention to it, all of us can always feel what is right and what is wrong, what is working and what is not. The second is that we all have more than enough guidance from the world around us to enable us to overcome any challenge in our lives. But in order to use the guidance we must have that honesty which constitutes a true openness of heart. If we remember these two points, there will never be a need or an excuse to rationalise - instead we will find ourselves thinking clearly, and acting with utter impeccability.

The final point we should note with respect to listening to the heart, concerns the male's ability to access the power of the void. We have already seen that listening to the heart is in actual fact true thinking, and that all acts of creation arise from out of a feeling. Yet this doesn't take us very far in exploring a subject which is so vast that I cannot begin to do it justice within the scope of this book. Therefore, the serious reader is encouraged to study this concept in greater depth in my other books. So let it suffice for now to say that true thinking is creative, and that the void is the source of all creativity. However, being nothing, that is, no-thing, it is impossible to access the power of the void through rational means. The only way in which to gain access to the void and to tap the creative power in it, is to use our feelings. It is quite literally a case of having to "feel our way around in the dark," which is much the same thing as saying, "feeling our way around the state of nothingness."

I cannot think of any better way to explain this concept than to quote the words of that great sculptor, Michelangelo. In describing to a friend how he works, Michelangelo said: "I do not decide what to carve from a new piece of marble. Instead I allow my feelings to explore that piece of stone until something in me begins to resonate with what seems to be a vibration of sorts trying to express itself through that stone, and using me as the

instrument that will give life to that expression." That "something" Michelangelo is referring to as being within himself, is the void, and the "vibration trying to express itself," is the creative power of the void. "Resonating" with that vibration is the act of becoming conscious of a specific form that can be brought into physical existence by utilising the power within the void.

Accordingly, the key to accessing and utilising the power of the void lies in our ability to listen to the heart, and to allow our feelings to guide us. So the man whose heart is closed, and who therefore cannot utilise his feelings effectively, is completely sterile and, to all intents and purposes, is also impotent. Even though such men are normally exceedingly active sexually, that high sex drive is but a result of a deep inner sense of failure at not being able to be creative in their lives. Being caught up in the sterility born of rational assumption, the only things these men can bring into existence are babies! But realise that no man can feel truly fulfilled when deep down inside he knows that he is merely a sperm donor being used for reproduction!

In the final analysis, reproduction is exactly what the word tells us: "reproduction." And reproduction is not creation! Yet to be a true male means that the man can and does utilise all of his creative power, and this he can only do by accessing the power of the void through the medium of his feelings. Therefore when it is stated that the male must have knowledge, it actually means that the male must be able to make use of irrational knowledge in accessing the power of the void. Although it is undeniably true that all knowledge is power, it is only irrational knowledge that can be utilised for creation. Why? Quite simply because once we have utilised irrational knowledge, we have incorporated it into the known, and since it is only possible to create something once, any repeat must of necessity be a reproduction!

## CHAPTER SEVENTEEN

MYTH FOUR

# MEN MUST THINK

This myth is very much a continuation of the previous one. We can immediately see that it involves the concept of true thinking, as opposed to rationalisation, but its wider significance is to point out the purpose of thinking, namely, that the male must have a strategy. Therefore, in our consideration of this myth we will be looking at both the meaning and the purpose of having a strategy. However, before we can do this, we first have to digress for a moment, so as to consider the meaning of fate and destiny.

Because many people do not believe in life after death, or in reincarnation, it has become generally accepted that fate and destiny are one and the same thing. Yet this is not entirely so, even though these terms are closely related. Destiny pertains to the evolution of awareness across all of time, and it therefore includes all of countless lifetimes spent in incarnation. Destiny is quite literally the force of evolution relative to the individual unit of the one life. As such it is not only the force that determines the time, the circumstances and the quality of each and every incarnation, but is also the force that guides us throughout each incarnation.

Fate, on the other hand, is that tiny part of our destiny which needs to be worked out and fulfilled in any one particular lifetime. In other words, fate is what we term our purpose, or the purpose of this particular lifetime. So it is quite evident that by not fulfilling our purpose, we miss the point in this lifetime, which means that we will be failing to meet our fate, and that, moreover, we will also be failing to take the next step forward in our destiny.

However, the good news is that in practice it is not possible to miss or to avoid fulfilling our fate, for if this were possible, most of us would spend countless lifetimes involved in meaningless activities that amount to nothing of any significance, and the evolution of awareness would not be able to progress very intelligently. Each and every one of us comes into incarnation to fulfil a specific purpose through the materialisation of a pre-ordained fate and, by hook or by crook, through intelligent co-operation or by default, we end up fulfilling that purpose more or less successfully.

This is much like a child at school who has to pass a certain grade each year. In our journey upon life, each incarnation is like a certain grade, and if we co-operate intelligently with the forces of destiny working out through fate, we will “pass” that grade with flying colours. If, on the other hand, we fight the forces of destiny, we are like delinquent students who have to be forced into learning, and who most of the time manage to learn just enough to scrape together the required “marks” to barely pass the grade. But in order to understand this better, let us look at another analogy.

Let us say that it is your fate to go to Rome in this lifetime. Now the way in which you travel to Rome is your choice. You can walk there, or fly there, or take a boat, a train, or any other form of transport you wish. You may also go straight to Rome, or you may travel from one country to the

next on your way to it. But, one way or another, the forces of destiny will keep adjusting the circumstances in your life so as to keep you moving ever closer to Rome. If you wish to co-operate, you can make the journey as rich and exciting and adventurous as you choose. If, on the other hand, you are really stubborn, and you try to avoid going to Rome, you will, in the end, be forced through the circumstances in your life to go to Rome, no matter how much you try to avoid this.

Therefore, in spite of all the debates about this concept, the only so called “free will” we really have, is in how we fulfil our fate. In other words, we either turn the journey to Rome into a fun journey of adventure, or we end up being dragged there by the hair, kicking and screaming and fighting. We either flow with the guidance we receive from life, in which case our fate unfolds smoothly; or we try to ignore that guidance, in which case we find ourselves struggling against a force that never lets up.

If we return now to the concept of having a strategy, it should be starting to become clear that to have a strategy does not mean that we must have a plan. Because none of us can avoid our fate, planning a future is an utter waste of time, for it invariably amounts to nothing more than an exercise in folly. None of us knows what the future holds, and therefore what is the point of making plans which may or may not materialise? Yet, realise that this does not mean that life itself is folly. What constitutes the folly within life, is our preconceived ideas about what we haphazardly believe life should be!

If we are to avoid the folly of making plans that could be way off the mark, the only viable thing to do is to work out a strategy that will enable us to fathom, firstly, what exactly our fate entails; and secondly, how best to fulfil that fate. But, of course, the question that arises here is, “How do we do that?”

Bearing in mind what we learned in the previous chapter about listening to our hearts, it is really not all that difficult to work out what our purpose in this lifetime is. In fact, if we truly wish for guidance, we find that we are always surrounded by more than enough. All we have to do is to make the effort to listen to this guidance, by not allowing our view of the world and our preconceived ideas to get in the way. But this is invariably where the problems lie, for our view of the world is a product of our social conditioning, and is therefore one of the major factors preventing us from

being able to recognise our fate. For example, how many times have you tried to be something that is based on society's idea of a successful person? Or alternatively, how many times have you tried to base your life on a dream that you inherited from somebody else?

However, if you make the effort to listen to your heart, then even if your parents convinced you that your path lay in becoming a doctor, or a lawyer, and even if your rational mind saw the logic in this, you will still be able to feel if this was the right decision or not. If it is the right career for you, then, one way or another, you will feel completely fulfilled. But if you just chose this career because of your parents' wishes, and it really does have nothing to do with your fate, you will feel that it is not fulfilling, and that it is somehow wrong.

Likewise, if you find that your lifestyle seems somehow empty and void of any real meaning, then rest assured that your heart is telling you it is time to change your whole approach to life, to your spouse, your friends and, most important of all, to yourself! In other words, your heart is telling you that you must take stock of all of your life's experience, in order to reassess your understanding of those experiences and to re-evaluate your notion of what constitutes a happy and successful life.

Therefore, consider carefully what type of people your parents are. Look at the values you have learned from them, from your siblings and relatives, your teachers at school and your colleagues and friends, both past and present. Look at the type of education you have had. Look at where you have lived, and the circumstances you encountered in those homes, those neighbourhoods and towns. Consider all the people with whom you have had close and meaningful relationships, as well as at your so-called enemies. Look at your career, at your natural talents and abilities. Look at everything in your life, and then ask yourself, "What have I learned from all of this? What has all this learning been preparing me for?"

Everything we learn in life is but the guidance we need to be able to discern our purpose, and in this respect there are no accidents and no co-incidences. Everything has meaning. Everything is needed. All we have to do is strive to be open enough to what is taking place in our lives, so that we can see what it is we are being guided towards, and that is always our purpose, and therefore our fate.

Once we know what our purpose in life is, it is really not difficult to ascertain how to fulfil our fate. But, in trying to do this, all of us can only start at where we are right now. By this, I mean that even if you do not know what is your fate, you will quickly enough find out, if you start following your feelings. And to follow our feelings is not difficult or complicated, provided only that we want to follow them, and provided that we translate our wishes into the required action. Following our feelings is as natural as it is to

breathe. What stops us from following our feelings is our conditioned impulse to discard feeling in favour of rational assumption. But only you can choose to reverse that impulse.

Once the male has ascertained his purpose in life, and once he has begun to fulfil his fate, he also quite automatically begins to play a vital and meaningful role in the lives of those whose fates are either allied with or attached to his own. This is a most important point which should never be forgotten, for it concerns both the females and the males in one's life.

First of all, remember that because the male is the representative of the spirit, any female's fate is attached to that of one particular male in her life. For the majority of females this male will invariably be her spouse. But for those females who, for whatever reasons, have to follow a fate which does not allow for marriage in this lifetime, the male whose fate will play an active role in the fulfilment of their own, will obviously not be a spouse, but can be any male. In either case, the point to grasp is that the female, being a representative of the tonal, can only fulfil her own fate through either the direct or the indirect influence of a male. The implication here is that unless you fulfil your fate impeccably, you will be hampering, not only yourself, but also the female in your life, whose fate is tied in with yours.

However, by far the worse implication in not fulfilling your true purpose, is that if you have willy-nilly chosen to pursue a purpose that is way off the mark as far as your fate is concerned, the chances are that you will attract women into your life who are wanting to support that false purpose. If you do, then realise that neither you, nor that woman, will be able to keep nurturing a purpose that is not true to your fate, and therefore, sooner or later, the wheels must come off, in which case the relationship or marriage too will fail. So if you wish to find the ideal female partner, it is imperative for you as the male to ascertain what your true purpose in this lifetime is. Only in this way can you attract and find a female who can honestly support your purpose, and aid you in the fulfilment of your fate.

Nevertheless, it is often the case that the female can sense the true purpose of the male, even before he himself is fully aware of what that purpose encompasses. This is especially true when a man marries at a young age. But, although such a man may have found himself the right wife, or rather, although his right wife has found him, unless he starts to fulfil his fate by materialising his true purpose, the marriage will still have a tendency to

fail. This is necessarily so, because every female knows within her heart of hearts that she can only fulfil her own fate through the materialisation of the male's purpose. So unless the male is making every effort to materialise his purpose and to fulfil his fate, his spouse will in time become frustrated, and if he still does nothing about correcting the situation, she may even decide to divorce him. Alternatively the female, in her efforts to save the marriage, will start to assume the male role, in the unconscious hope of being able to fulfil her fate. But such a reversal of roles inevitably ends up in the typical "mother and little boy" scenario, in which the woman is constantly displeased with everything and everyone, including her husband!

Another factor to consider is that no man is an island, and consequently, every male normally has at least several other men in his life whose fates are tied in with his own. Such men can be his own son or sons, his brothers, other family members, or colleagues in the workplace. This does not mean that these men do not have individual fates of their own, but that the fates of these men are somehow dependent upon the fate of the male concerned. For example, if you have a son, then unless you fulfil your fate impeccably, you will fail in your duty towards your son. To understand this, realise that your son chose you for a father because of what he needs to learn from your fate, in order to be able to fulfil his own fate. So if you do not fulfil your own fate, your son cannot learn from you what he needs to learn, and in this respect you will fail towards him, irrespective of how good a father you may believe yourself to be. Similarly, if you are the director of a company, but you fail to materialise your full purpose within the business world, all of your male employees will also be hampered in the full development of their own potential for as long as they work for you!

Therefore in relation to everything we have looked at here, it should now be clear why the admonishment to every boy is, "Think, my boy! Think!" In other words, think about the implications of what it is to be male. Think about your purpose. And think about the meaning of either fulfilling or of not fulfilling your fate. But remember that to think means to listen to your heart, and thereby to access and to tap the power of the void, which, in the final analysis, means being truly creative in the materialisation of your purpose and the fulfilment of your fate.

CHAPTER EIGHTEEN

MYTH FIVE

# MEN SMOKE AND DRINK

This is a myth which most definitely cannot be taken at face value, for it can so very easily be misconstrued to mean that it gives the male a license to commit all sorts of atrocities. The real meaning of this myth is that the male must enjoy life to the full. Here again, “What do we mean by the term ‘enjoy’?” Enjoying life does not mean leading a life of debauchery and indulgence. On the contrary, it means that the male must set the example that life is not a sin, but a priceless opportunity - our only opportunity - to learn and to evolve our awareness through experience. But of course, in order to do so, we need to have self-discipline, for we all know only too well how off- putting a bar full of drunken men is. Just take a look at the word “motherless.” The implication in this word is that some men are nothing but little boys, and without the discipline imposed by mother, they do not have enough self-discipline to control their indulgences and, as a result, will become motherlessly drunk!

Therefore the ability to enjoy life to the full implies that the male has the necessary self-discipline to show that if we are ever going to manifest our full potential and awareness upon the physical plane, we cannot afford to walk a path of denial. There is no way that we can develop our full potential when we have gaps in our knowledge, and denying ourselves experience does lead to gaps. However, proper care should be taken to understand the difference between denial and restraint, for when this difference is not grasped, it becomes easy to assume that the male has been given a license to act unimpeccably. So let us look at this concept in depth, for unless we grasp it fully, we will indeed be living a life of sin - the sin of not developing our full potential, and thereby not fulfilling our fate.

If we look at everything we have been considering up to this point, it should not be all that difficult to understand that to live life to the full, and to develop our full potential, does not mean that we must indulge in practices which we already know are not life-supportive. For example, how can I justify

that stealing from another person is being life-supportive? If I am so badly in need of food, or money, or whatever, then clearly I am badly in need of finding a way in which to support myself and my family. But to steal that food or money from someone else is to rob that person of his livelihood. Likewise, how can I justify murdering another person? If I lack knowledge of what it is to murder, I still cannot justify my actions when I can see for a fact that I will be denying that person his own life and his own opportunity to gain knowledge. How can I impose my will upon that person by saying that I need to know what it is to murder someone, and that that person needs to know what it is to be murdered?

People insist upon making things as complicated as possible, simply so that they can justify their actions in some way. But, none of us have the right to step over the bounds of common sense. Therefore, if you honestly feel a huge need to know what it feels like to stick your hand in a fire, and wish to argue this on the grounds that you cannot deny yourself the experience, then go right ahead and do it. But a far more sensible approach would be to put your hand very close to the fire, in which case you will experience the heat and the pain without having to destroy your hand in the process of learning. In this way you are not denying yourself the experience, but you also have enough self-discipline to exercise restraint. Likewise, if you insist that you need to know what it is to murder another person, then if you have the guts to do so, by all means try! But I can assure you, the moment you look into the eyes of your victim, you will already know what it is to murder without having to kill that person. If, on the other hand, you find yourself being able to kill without flinching, you will know beyond any shadow of doubt that you are a murderer that does not deserve to live!

Living life to the full by not walking a path of denial has nothing at all to do with justifying wrong action. However, in order for us to manifest our full potential upon the physical plane, we need to partake in all of the many richnesses life brings us, whilst standing free and detached from those experiences. In other words, if you enjoy drinking, there is nothing wrong with having a few drinks when you feel like it. But to get drunk is an altogether different kettle of fish. We all know when we have had enough to drink, yet if we don’t know when to stop, how much do we really know about our behaviour, and how much self-discipline do we have? If, on the other hand, you do not deny yourself the experience of alcohol, and you learn to drink with self-discipline, you will discover a great deal about your behaviour and about alcohol. But if you simply indulge in drinking, you will discover nothing, and the experience will be a non-experience that still marks a gap in your knowledge.

Exactly the same is true of smoking, or any other so-called vice or sin. If you enjoy smoking, then by all means smoke, as long as you do not smoke to the detriment of your health or, for that matter, to the detriment of

anyone else's health! The point is that although we are allowed to and, indeed, must enjoy ourselves upon the physical plane, we must at the same time not become enmeshed by materialism. This is because it is not the physical plane as such that is important, but rather the knowledge gained from life upon the physical plane.

This is a subtle difference which can so easily be overlooked, especially since it is something that requires considerable skill in execution, and therefore also a great deal of self- discipline. We need experience upon the physical plane, and therefore to deny ourselves our experience is every bit as stupid as indulging in it. We are trying to learn. We are not trying to avoid learning, or to become enmeshed in the learning. In this respect, realise that denial is very much a form of self-punishment, and that indulgence demonstrates a lack of self-respect. However, denial and indulgence are but the two sides of the same coin, whilst discipline is the act of treating oneself with respect.

If we consider the term "respect," we discover that it means "to look again," implying the willingness to learn and thereby to uplift oneself. So ask yourself, "Am I willing to learn and to uplift myself? Do I have self-discipline? Do I have self-respect?"

When we look around us today, it is truly frightening and sad to see how many people have given in to indulgences of every description. There are those who indulge in alcohol, or drugs, or even food. There are those who indulge in a fanaticism about health, diets and excessive physical exercise. There are those who indulge in all sorts of strange and abnormal sexual pursuits, and those who indulge in an enforced celibacy. There are those who indulge in work, and who therefore become complete workaholics, as opposed to those who indulge in their sense of laziness and who are therefore always too tired to do an honest day's work. And so the list goes on and on, and yet all of these people are merely denying themselves the opportunity to learn from their experiences, and then to move on.

But by far the saddest form of indulgence is that practised by the great many people who indulge in their sense of unworthiness, and who thereby deny themselves true learning, growth, success, freedom and happiness. Why? Because somewhere along the line, in the process of learning, these people have done something, or experienced something, which they believe has made them unworthy. In other words, we are back to the concept of sin.

Having “sinned” in some way, these people are still punishing themselves for knowledge gained, even though they are mostly unconscious of what they are really doing to themselves.

How can knowledge gained possibly be a sin? But here we can so clearly see the huge and powerful influence of social conditioning. If any one person steps out of line in his or her learning, that person is immediately frowned upon as being bad, unworthy, evil or, in short, sinful. Yet, if we cannot have gaps in our knowledge, how can any of us judge another person as being unworthy? We are perfectly within our rights to frown upon that person’s behaviour, and to judge that person’s experience in terms of being a bad experience, and even to condemn the knowledge gained as being forbidden fruit. But who gives us the right to judge or to condemn the person? No! We are not at liberty to judge another, nor do we have the right to condemn that person. Moreover, we cannot order another to unlearn what they have learned, and in this respect we cannot deny them their experiences! However, we do have the right to restrain a person from indulgent behaviour that is not in any way life-supportive.

To clarify this vital point I would like to work through a few examples of behaviour that is so very prevalent in the world today, and that is causing so many people to feel immoral and unworthy. Let us first of all look at drug abuse.

Being able to stand on our own feet and make our own decisions, based upon our own values, brings tremendous freedom, a freedom that also allows us to participate openly and freely within all of the richnesses of life. By richnesses I am not only referring to the positive, but also to the negative. If we did not have day and night, we would never know the true nature of light, and if we did not have happiness and unhappiness we would never know the true depth of happiness. Likewise, we have to experience all aspects of life upon the physical plane if we are to grasp the real significance of life.

This does not mean that you must become a drug addict in order to know what it is to be free from drugs, but it does mean that if you are not to have gaps in your knowledge, then if drugs surface in your life, you cannot afford to deny yourself the opportunity to learn about them. In other words, if you have never been in contact with drugs in some way, your frame of reference is limited in that area, and so too will be your understanding of life relative to drugs.

If you already know all about drugs, and that they are not for you, then there is no need for you to take drugs. But realise that there are a great many people who have at some time in their lives experimented with drugs, and who may at the time have even believed that it was enjoyable. Now, through having had that experience, rather than spending the rest of their

lives fantasising about “tripping out,” they have come to the realisation that drugs and “tripping out” are not for them in the long run. Yet such an experience does not make these people drug addicts, and neither does it make them bad people. Such people can only be looked upon as exhibiting evil behaviour when they become enmeshed in indulgence and thereby destroy their own lives, as well as the lives of those around them.

I have used this example, not to make light of the problem surrounding drug abuse, but simply to point out that people are not bad just because of the knowledge they have gained. The problem surrounding drug abuse is huge indeed, but we are not going to resolve it by making people feel inferior or unworthy, or useless. This is especially true of many other problems in the world today which society looks upon as being even more evil than drugs, and which it therefore tries to suppress rather than address.

However, suppression is quite the worst form of indulgence. Whenever we suppress something, either in ourselves, or in someone else, we start to get what I term “the pressure-cooker effect.” If you do not allow the steam to escape from a pressure-cooker, the pressure inside eventually becomes so great that the cooker explodes. Exactly the same happens in people. Therefore if a person suppresses a tendency, rather than addressing it, that tendency will eventually explode outwards, with the result that the person concerned will temporarily indulge in that tendency to the limits, and always in the worst possible way. Yet, the very reason why the person tried to suppress the tendency in the first place, is because he already believed that it was bad. So when he explodes, and indulges so horribly in that tendency, such a person finds it exceedingly difficult to forgive himself afterwards. The result is that the man will live a miserable life thereafter, continuing to suppress that which he feels is bad in him, and punishing himself over and over for his sin by not wanting to believe he is worthy of life and of happiness.

Another example that we can look at concerns a great number of heterosexual men who have at some stage in their lives had homosexual experiences in their journey of discovering the meaning of sexuality. But, even if these people enjoyed them, such experiences do not make them homosexual. On the contrary, provided the experience has not made them feel bad about themselves, these men end up being far more secure in their sexuality than they were before. To understand this, we must acknowledge that these people would not have exposed themselves to this type of experience had they been secure in their sexuality in the first place. But now, as a result of their homosexual experiences, they know beyond any shadow of a doubt that they are truly heterosexual.

So often people will end up feeling really terrible about themselves, because they have had certain experiences. Yet this is invariably the result

of having tried to suppress their desire for knowledge in the first place. Nevertheless, this is not an easy issue to address, in spite of the examples I have given so far. Therefore let us look at an issue which is even more difficult to handle, and one which is causing a great deal of concern today, namely, child abuse.

CHAPTER NINETEEN

MYTH SIX

# MEN ARE STRONG

The hidden meaning within this myth is that the male must anchor the female, irrespective of whether this is the woman in his life, or that greater female, the world around him. It is this tenet that causes most men the greatest amount of confusion nowadays, for it is very rare indeed today to find a man who has been taught this skill, even though this is one of the most important functions of the male.

To anchor means to render the unknown usable upon the physical plane. This means that the male must not only map out the unknown, but make it practical. If we look at the Wright brothers as an example, it is clear to see what is meant by this.

Until the Wright brothers came along, aeroplanes and air travel were impossible. All that was known up until then was that it was not possible to fly a machine heavier than air. But that was the known. The Wright brothers, on the other hand, believing that it was possible to fly, were prepared to enter the unknown, to search there for a way that would enable them to fly. Having found within the unknown certain feelings that seemed to indicate that it was indeed possible, the two brothers were willing to follow their gut feel for the next eleven years, and to explore those feelings in terms of building some sort of a craft. Then, by accessing and drawing upon the power of the void, these two men started to materialise some-thing from out of no-thing. Approximately nine months later they flew just over eight hundred and fifty feet. Two years later they flew for twenty-four miles. Three years after that, they were manufacturing aircraft for the United States army. Air travel had become a reality, and yet another portion of the unknown had become incorporated into the known by two men who were willing, not only to map out that part of the unknown, but also to materialise it.

This is what is meant by anchoring, for the fact is that although a great many people have conceived excellent ideas, until such ideas are anchored

upon the physical plane, they remain just that, ideas or, more precisely, pies in the sky! And just like any hot-air balloon that is not anchored, unanchored ideas too float off into nowhere!

However, to anchor upon the physical plane implies the act of intelligent co-operation between, firstly, the sexes; and secondly, the male and his own inner female. But this is where the confusion sets in, for men do not generally know how to access their inner female, let alone how to co-operate with her.

Since the female is the unknown, this should not be all that surprising. Nevertheless, it was only because the Wright brothers could and did enter the unknown, that air travel became a possibility. This process of intelligent co-operation is therefore clearly a most important issue, and in order to grasp it fully, let us take a closer look at it.

We know that the male represents the known and that, relative to him, the female is the unknown. However, if we remain stuck only in the known, this means that the evolution of awareness cannot proceed beyond that point - the best we can do is to keep on reproducing the known in various different forms, but each of those forms, new as they are, offer nothing new in terms of the evolution of awareness. This is the ultimate form of homosexuality, for just as one man cannot impregnate another man, so too is it impossible for the masculine spirit to impregnate the masculine known. So, if the male is to become creative, he must enter the unknown, or in other words, he must penetrate his own inner female and, through the act of intelligent co-operation, fertilise her womb with the power of the void.

This is a concept which goes far beyond the scope of this book, for it encompasses that huge complexity of manifestation known as the secret of gender. But for our present purposes it is enough to know that if the evolution of awareness is to progress, the male must keep fertilising that greater female termed the unknown. Therefore, what is meant by “mapping out the unknown,” is that the male first penetrates the female unknown. Having done this, he invariably discovers some new form that he feels inspired to bring to birth.

Once that form has been sensed, he must “fertilise” the female, that is, the unknown, for without that fertilisation, the form cannot be brought to birth.

Now, just as it is the male who ejaculates the life-giving sperm on the physical level, so too is it he who must “ejaculate” the creative power of the void on both the emotional and mental levels. But what exactly does this mean?

Remember that the void is no-thing. Yet, just because it is no-thing, that is, just because it is not a thing or, more precisely, any-thing, does not

mean that it is not. If you recall, I explained the void in terms of It Is. But whenever the power within the void is tapped, or is made to “ejaculate,” It Becomes. In this respect, have you never wondered why men speak of “coming” when they ejaculate? However, although it is possible for men merely to “come” in the sense of a meaningless ejaculation, as for example, in a wet dream, or during masturbation, or during the sexual act in which the man wears a condom, this is not possible in terms of the void. The creative power of the void can only be tapped for the purposes of creation, and therefore, whenever this power is tapped, it is never a mere “coming,” but always a full “becoming,” meaning a creation. In the case of the Wright brothers that becoming was the prototype of what today we know as aircraft.

Just how the male taps the power of the void is far too complex to explain, and also not really all that important, as far as this book is concerned. What is important, is to know that the male can and does tap that power whenever he enters the unknown with the wish to create. This is exactly the same as the sexual act. No man knows how it is that he becomes sexually aroused, how he reaches a climax, or what causes him to ejaculate. He simply does, or he does not! Although medical science has put forward numerous theories about this subject, the medical scientists are still baffled to explain why sometimes it seems impossible to stimulate a man sexually, why sometimes, even when he does have a full erection, he will fail to reach a climax, and why at other times, that same man can become sexually aroused and ejaculate within seconds, without much apparent stimulation at all!

However, the fact is that no male can become aroused or stimulated, much less ejaculate, when his heart is not in the act. But, as we know, the heart is the feeling, and since all feelings are the expression of irrational knowledge, the implication is that whenever there is a flow of irrational knowledge, that knowledge will express itself in terms of the creative urge in the male becoming aroused and stimulated. Therefore, how the male taps the power of the void is not the issue, since it is a simple fact that whenever the male is in touch with his heart, and thus his feelings, he does tap that power as a result of having become “aroused.” Once again, we see how very important it is for the male to be in touch with his feelings.

Nevertheless, it is not enough for the creative urge in the male just to become aroused, for once he has become aroused, the male must fertilise the womb of the unknown, if he is going to bring to birth anything at all. As we know, the “sperm” that is required for this purpose is the male essence contained within the void, and that power is quite literally the knowledge of intelligent co-operation, which, in the final analysis, is what constitutes the creative ability of the male. In this respect, we can note that those men who are “infertile,” in the sense of being unproductive and uncreative, are “infertile” because they lack knowledge of the art of intelligent co-operation.

Although such men, in their frustration, will quite often “rape” those around them, either emotionally or mentally, they never manage to bring to birth that which they desire, for the simple reason that rape is the antithesis of intelligent co-operation. In order to get a better understanding of this, let us look at a simple example.

Say you are my boss at work. Although I am a man, because I am your employee I have to take your lead and support your purpose within the company, and therefore, relative to you, I am female. This is what is known as the relative factor of awareness, a concept which I explain in Part 1. Now if you want me to develop a new concept for the company, you are going to have to get me, firstly, to conceive your idea; and secondly, to bring that idea to birth in terms of something practical on the physical plane.

However, if you cannot communicate your idea, which will be either because you yourself are not clear about what you want, or simply because you lack communication skills, I will not be able to conceive your idea. If I cannot conceive your idea, or if I just do not want to, whether this is because I hate your guts, or feel threatened by you, I will not bring anything to birth. But whether it is you who cannot “impregnate” me, or whether it is I who refuse to be “impregnated,” the bottom line is that it will not help if you now try to force me into bringing something to birth.

Consequently, no matter how much you “rape” me, the end result will not be what you wish for! If you truly want me to bring to birth your “baby,” you will have to get me to co-operate with you intelligently. How you do that, will depend upon you as an individual. But the point is that it is up to you as the male to initiate that act of intelligent cooperation!

At this stage, an important issue to take note of is that those men who are “infertile” because they lack knowledge of the art of intelligent co-operation, and who resort to “rape,” will often attempt to substitute the creative power of the void in some way. They usually do this by implanting in their victims fear based upon emotional or mental manipulation. This fear can be as gross as the fear of being fired, or it can be as subtle as the fear of falling from grace, and therefore of not being invited to play golf with the boss on Saturday afternoons. Yet realise that although it is possible to bring to birth something out of fear, that is, through “rape,” that product will lack inspiration and creativity, for it is quite literally fear-full, and mostly ends up being an “abortion.”

I have specifically used this example of an employer and his male employee for two reasons. First of all, to stress the fact that, as opposed to physical gender, which is fixed, male and female are states of awareness that are relative to each other, and thus to remind you that this should never be forgotten in working with the relative factor of awareness. Secondly, to point out that the relative factor of awareness should never be misconstrued

as being a justification for homosexuality. In this respect, and especially since homosexuality is today becoming a big issue in the world, it will be worthwhile to digress for a brief overview of this subject.

Although we have seen that the relative factor of awareness is constantly in operation and that as a result men, like women, are forever switching back and forth between the two polarities of awareness, the fact is that we cannot afford not to remain true to our physical gender. The reason for this is that unless we remain true to our gender, we have no hope of being able to unfold our full potential upon the physical plane.

To remain true to one's gender means that the male has to embrace the female folly in the act of intelligent co-operation, for only in this way can he map out the unknown and incorporate it into the known. If he fails to do this, the man concerned remains firmly stuck within the confines of the masculine known. As we noted earlier, unless this situation is corrected, the fact of being confined only to the known must and will begin to cause a gap and therefore an imbalance in that man's knowledge of the feminine unknown. The danger here is that any imbalance causes a distortion in one's perception. Because of that perceptual distortion, the imbalance continues to become worse, in that such a man becomes more and more caught up within the confines of the known. Being caught up in such a way, the man increasingly excludes himself from any meaningful interaction with the unknown through the medium of the female. Slowly but surely such a man begins to lose touch with the true purpose of the male, which is to engage the female in the act of intelligent co-operation so as to map out the unknown, and thereby to incorporate her into his life.

The reasons for the man not including the female fully in his life vary greatly between one individual and another, and even between one culture and another. The extent of the separativeness also varies a great deal. But broadly speaking, it always boils down to the fact that the man concerned elevates the masculine above the feminine. However, by doing so, as paradoxical as this may appear to be, such a man is no longer true to his own gender. By favouring the masculine, he is inadvertently becoming prone to those thought patterns that must ultimately lead to homosexuality. I am not inferring here that every man who is separative in his approach towards life is necessarily going to become homosexual, but the implications of this separativeness are nonetheless clear to see. If such an imbalance is not

corrected, but is instead perpetuated lifetime after lifetime, the prejudices which arise from this distorted perception invariably give rise to thought patterns that become more and more biased towards the masculine, until eventually they culminate in a lifetime, or even several lifetimes, of homosexuality.

To elevate one sex above the other is therefore a far cry from remaining true to one's gender and, as we noted earlier, unless we remain true to our gender we cannot possibly unfold our full potential. It is a deep unconscious knowledge of this fact that gives rise to the instinctive tendency in the homosexual man to adopt either the male or the female role in his relationship with another man. And it is this that is behind the fact that when two men are in a romantic relationship, the unspoken command of both men is that one of them must adopt the female role, in their attempts to substitute the normal male- female interaction which enables both the man and the woman to unfold their potential.

The man who adopts the female role is invariably the one who feels the most inadequate about his masculinity. These feelings of inadequacy result from such a man having lost all sense of what the true purpose of the male entails. Therefore, the man feels the need for a male in his life who will provide for him the lead, point out the direction, and prescribe the method to be employed. The irony here lies in the fact that by having favoured masculinity over femininity, such a man has now swung to the opposite polarity of his awareness, and in the process has become more female than a woman, even though he is in a male incarnation! Feeling more female than male, this man is the passive partner, and he can only come into touch with masculinity if his partner plays for him the active male role, but most specifically in the sexual act. Why specifically sexual? Simply because, being a male, no man can ever feel fulfilled at an emotional and a mental level with a male partner. As a result, physical sex in which he is being "fertilised" becomes all-important to the passive man, in spite of the fact that in not being able to conceive, he still always feels somehow "empty," no matter how often he is engaged in sex.

Consequently, the passive man will unconsciously begin to long for fulfilment, but not realising that it is his own masculine potential he longs for, the man inevitably misinterprets this in terms of the physical. Therefore he starts to seek out men who are willing to have sex several times a day, or he seeks out multiple partners and, in some cases, even sadists. For the passive man seeking fulfilment, any physical pain inflicted during die act of sex lasts longer than the act itself, and so, while the pain endures, he feels at least something over and above the gnawing sense of emptiness. It is also for this reason that the passive man is never all that interested in a man unless that man is hung like a stallion, and why he will also not shy away from the opportunity to be "gang-raped" by a group of men.

The active partner, on the other hand, also cannot find fulfilment other than a temporary sexual satisfaction. Although this man is normally much more in touch with his masculinity than the passive man, he can still sense that his relationship is fruitless. No matter how much he may enjoy the sexual act, at a deep level he knows that just as his partner can never fall pregnant, so too can his partner never call forth in him the creative power of the void. As a result, the active man feels impotent and uncreative, and because of that, he begins to become inwardly frustrated. At first such a man can alleviate the frustration to some extent by having multiple partners, but the relief found is short-lived. As the frustration continues to build, the man will eventually turn to either sadism or bisexuality for relief. If he goes the sadistic route, he normally becomes ever more brutal during the sexual act, until finally he is incapable of climaxing unless he can inflict severe pain. If, on the other hand, he becomes bisexual, he invariably loses himself in promiscuity, including “swinging” with married couples, an act which gives him the opportunity to take sadistic pleasure in having sex with another man’s wife while the man watches.

Although I know that many gay men will wish to shout me down furiously for what I have stated here, none of them can deny the validity of the bottom line. The fact remains that, as men, they can never fulfil their masculine potential, and neither can they evolve their awareness in any meaningful way whilst they remain caught up in homosexuality, irrespective of whether they practise it or not. Even gay couples who have been together faithfully and “happily” for many years, and who have never allowed themselves to engage in the type of behaviour patterns described above, cannot deny that somewhere deep down inside they are unhappy because they feel unfulfilled, no matter how much they may want to argue this point.

Furthermore, I wish to stress that I personally do not sit in judgement of homosexuals. The self-inflicted emotional pain and cruelty found in the world of the homosexual is no worse than that found amongst heterosexuals, for it is in truth only the form that differs. Yet, each and every one of us must find our way by ourselves, and learn to stand strong and firm in our own knowledge. What I have stated here is objective fact, and nothing more. To illustrate this, I am not frightened to admit that I too have had homosexual experience. Because the only knowledge is that which we have gained through experience, how can I be exempt? So I speak from personal experience, and not from hearsay or from thumb-sucking. I have had to learn the hard way, and although I do not regret the experience, because of the knowledge I have gained, homosexuality is nevertheless a learning curve I do not yearn to repeat!

If you are homosexual, know that I do not condemn you in any way, but if you are wanting to claim you power as a male, then you will have to reconsider your behaviour and sexual preferences very seriously in the light

of what I am revealing in this book. Admittedly in this brief overview of homosexuality I have left far too many questions unanswered. But for the purposes of this book, it is enough to allow us to see homosexuality in context with the quest for maleness. Accordingly I am endeavouring only to point the gay reader in the right direction. More than this I cannot do here, for the simple reason that the subject is extremely complex, and cannot be dealt with adequately in a few short paragraphs.

However, one final point still needs to be addressed, and this is the question, “Is it true that some men are born homosexual?” From what we have seen so far, the answer is, “No! There are no accidents at birth!” All men are born as males with a masculine potential which it is their duty to unfold. We make ourselves into whatever we want to, partly through our social conditioning, partly through our self- image and partly through our innermost desire to learn. However, if you consider yourself to have been homosexual from the day you were born, then this is only in the sense that many lifetimes of imbalance have finally caught up with you. This is exactly the same as the way in which many lifetimes of imbalance can cause a person to be born a cripple, or even mentally retarded. The bottom line being that any imbalance must, and will, eventually manifest itself on the physical plane, and thus in the life of the person concerned, irrespective of whether this happens to be in a mental, physical or emotional form, or even in what could be looked upon as forming a part of one’s genetic make-up. If, on the other hand, you do not feel that you were born homosexual, but you just feel the need to explore your sexuality through the medium of homosexuality, then bear in mind that although none of us can have gaps in our knowledge, this does not mean that in order to fill such gaps we must become entrapped in them. It is perfectly possible to learn and to move on, irrespective of whether you were “born” homosexual or whether you are merely experimenting. But the problem with most people is that they like to indulge in the experience, rather than treating it as a learning curve which brings not only a gift of knowledge, but also the keys to liberation from that challenge.

Returning now to the concept of intelligent co-operation, you will find that the best way of learning this skill is to start co-operating with the outer females in your life, irrespective of whether these are your spouse, a male employee, your son, who, if he is still at home, will also be female relative to you, or just the world at large. By studying these outer females, and seeing

how we relate to them, and they to us, we also learn how to differentiate between the two polarities of male and female within our own awareness. In other words, we begin to see when we ourselves are either in male mode, or in female mode, and how these two modes can be made to complement each other in the act of intelligent co-operation.

By studying the female in others, and by learning to recognise the female mode in ourselves, we are in effect learning how to co-operate with our own inner female. In practical terms this means that we begin to learn how the rational mind and the irrational feelings arising from the heart complement each other, and can therefore be made to work together. Naturally, the easiest place to start is with the woman in your life. To make this clear, let us once again look at an example.

How often does a man not say one thing, based upon what is for him the known, only to find that his wife will express a feeling that seems to contradict his view? When this happens, it does not mean that one is right and the other is wrong. On the contrary, this means that the man is being given the opportunity to become creative, since his wife has stimulated in him a flow of irrational knowledge.

If the man simply snubs his wife, he casts aside this opportunity and, in doing so, fails to become “aroused.” If, on the other hand, he accepts the stimulation offered by his wife, he will begin to explore the unknown she is bringing him and, as a result, irrational knowledge will begin to flow. The secret here lies in the male’s willingness to say, “How can I use what I already know, coupled with this bit of the unknown my wife brings me, to achieve my desired goal?” To do this, the male must penetrate his own inner female, that is, the unknown within, and allow his feelings to guide him into the act of intelligent co-operation between mind and heart. But, as we already know, that act of intelligent co-operation is the fertilisation of the female womb, and once fertilisation has taken place, a birth of sorts will be the result.

So if you wish to claim your full potential as a male, you cannot avoid learning to co-operate intelligently with the females in your life. Learn to listen to them, instead of merely hearing them. Learn not to fob them off, but instead to respect them, but most especially in the sense of re-spect, that is, looking again and again at what it is they are telling you or showing you in whatever way. If you do this, you will find yourself automatically beginning to co-operate intelligently with every female, and with no more thinking involved than when you find yourself having become sexually aroused and highly excited by a sexy young lady!

No man can will himself into having an erection, and neither can any man will himself into “coming.” To become creative die male needs to be stimulated by the presence of the unknown, and once he penetrates that

unknown, the flow of irrational knowledge will cause him to “climax” in the formation of something new. Having climaxed, he has in effect called forth the creative power of die void, and through that act has fertilised die womb of the feminine unknown. After that the birth is inevitable, and the male will anchor upon the physical plane some aspect of the unknown that has not been in existence before.

This then leads us into the next myth, because in order for the male to anchor the unknown upon the physical plane, he must not only be able to initiate die act of intelligent co-operation, but he must also know how to contain the female, if he is not to become lost in the chaos and disorder of the unknown.

CHAPTER TWENTY

MYTH SEVEN

# MEN MUST BE SUCCESSFUL

From what we have already noted in the last chapter, the real meaning of being successful is that the male must be practical, if he is not to become enmeshed and lost within the chaos of the unknown. In relation to this, remember that the sole purpose of life upon the physical plane is to materialise our full potential within physical life. But, in order to do so, we must be practical - untested ideas floating around in the mind, and unfulfilled dreams, are more than useless.

True knowledge can only arise out of practical experience, and so it is not airy-fairy thinking that is called for, but action! However, action which does not go anywhere, or which does not yield some sort of dividend, is stupid and useless. Therefore all our actions must be practical, in that they must yield fruit of some sort. In other words, we must have proof upon the physical plane that knowledge is indeed power. This is simply because “knowledge” which does not yield fruit is not real knowledge, and neither can it be termed power.

Consequently, we need to learn to differentiate between all of our life’s experiences. Although all experience yields knowledge, realise that we can only make use of that knowledge if we claim it in terms of power, and power is dependent upon our needs in the moment. In order to grasp this, think of a student at university who is studying law. Now, if that student wants to become a lawyer, his needs are to study everything related to law. In the process he will gain a lot more knowledge than just that which pertains to law, and this is fine and good, for he will graduate as well-educated and highly proficient. But it will not benefit that student to lose focus in his studies and to study physics and chemistry, medicine and religion, architecture and engineering, all in the name of becoming a lawyer. If any student does this, he will normally end up failing law! Each of these disciplines are specialised pursuits, and it is simply not possible to do so many degrees simultaneously. But even if it were possible, such a student

will still end up having lost sight of why he wanted to study law in the first place!

Life, and what we need to learn in life, is exactly the same. We each have a specific purpose to fulfil, and in relation to this we must remain focussed on our fate. To do so, the male needs to learn to contain the female, meaning that he must learn how to navigate his way within the unknown, in pursuit of the knowledge he needs, in order to fulfil his purpose. In this respect, it is also very much up to the male, not only to provide the female in his life with the correct lead, but also to point out to her the direction to be followed, and the method to be employed in mapping out the unknown.

This is important, because the female is by her very nature chaotic, since being the tonal, which is every-thing, she more often than not thinks one thing whilst feeling another. As a result, it is perfectly normal for the female to be busy with several things at the same time, whilst also being perfectly capable of finding order within disorder, and logic in the irrational. From an objective point of view it may appear that the female's life is a disorderly chaos, but within that mixture of the known and the unknown, the partially-completed tasks amidst several new projects, the mixture of clear thoughts and only vaguely sensed feelings, the female knows exactly where she is and where she is going.

Therefore every female has the ability to talk to a friend on the telephone whilst cooking breakfast, seeing to it that Johnny brushes his teeth before going to school, reminding her husband that his great aunt is coming to dinner that evening and that he must not forget that she likes her gin and bitters at six-thirty sharp, that he must not wear jeans, which his aunt detests, and that he must remember to fetch Johnny from his soccer match on the way home. In between all of this, it is also not uncommon that the female will also rescue the parrot from its fight with the dog, remember to feed the parrot and the cat, phone Johnny's school to find out if Johnny really did not have any homework the day before, and make a mental note that on Friday evening she and her husband have to attend the birthday party of a friend who has asked her to bring special perrier water stocked at that odd little shop just two blocks from the library off Markson Street, where parking can be found up the alleyway behind the supermarket at which she can also buy Johnny a new pair of soccer shorts, for it is so much cheaper there, and, oh yes, then she can at the same time drop off her books at the library! All that activity, planning, thinking, and recollecting within the space of breakfast-time, whilst also doing her make-up, drying her hair, and getting suitably dressed for a cold day that could become warmer later on whilst she is in town where it could become difficult to find somewhere to take off her vest!

It might look like a total chaos, but for the female, this is order within disorder, and logic within what, for the male, is more akin to mental gymnastics that seem to be highly irrational! Yet realise that until such time as a man begins to claim his power as a male, he will often end up indulging in this type of female chaos, and, as a result, will vacillate between being a nutty professor and a dithering and doubting old hen who is not too sure what she (he) is clucking about! Whilst this state of being is completely natural for the female, it spells disaster for the male.

The female, being the unknown, is dependent upon the male to contain her. If she is not being contained this state of being will either force her into going over the top, or else it will cause her to start feeling inadequate and somehow inferior. Therefore, unless the male is capable of containing the female, he will not only have a terrible relationship with females, but most important of all, he will also have a terrible relationship with his own inner female, who in not being contained, will be turning him into a nutty professor or an old hen!

Once again, the easiest way in which to grasp this, is to look at the woman in your life. Being contained does not mean that the female is being suppressed or dominated in any way. Instead it means that the male has absorbed her fully into his life, in such a way that she feels acknowledged, loved and cared for. If the male does this, he automatically values her opinions and feelings with respect to all of their mutual endeavours and will always take them fully into account. By acknowledging, loving, caring for, and so, fully absorbing the female into his life, the male makes sure that the female is always included in all of his decisions and plans. Consequently, the female does not have to worry about where they are going, or whether they have enough finances for the bond on the house, or whether the insurance premiums are up to date, for she knows her male’s strategy and plans as the provider, and therefore knows that he is seeing to all of that. Being freed in this way, she can now concern herself with the needs of the moment, irrespective of whether this means having to rescue the parrot, phone the school, organise dinner, or remind her husband to fetch Johnny after soccer.

The result of this intelligent co-operation between male and female is that the female has the freedom, not only to cope with the needs of the moment, but also to go into the unknown, and there to search her own feelings in connection with the male’s quest for clarity. Knowing that she does not have to worry about hunting and providing as such, for that is the male’s responsibility, the female can instead concentrate on how best to guide him in achieving the clarity he seeks. This she does, not because she is clairvoyant, but simply because she is so highly skilled in doing multiple tasks simultaneously, that she can and does sense the interrelationship of everything. In fact, it is exactly because of her ability to sense the interrelationship of all, that she can and does manage to do so many things

at once. Yet, this ability is very much a sensing rather than a knowing, and so, the true female can seldom explain to the male why she feels something in a certain way. Such feelings she will simply dump in his lap, and it will then be up to him to figure out what those feelings translate into, and what best to do with the facts uncovered in this way. This is part and parcel of what is meant by containing the female. But in order to gain a better understanding of this, let us look at an example I use in Part 3, but now from the perspective of the male.

Clint has been offered the opportunity to invest in a small printing business, but although he feels drawn to the prospect, he is not comfortable enough to accept the proposal without further consideration. Clint decides to enlist the aid of his wife, Claire, and so, brings the subject up after work that evening. By doing this, Clint is not only using Claire as a mirror of his own inner female, but he is also initiating the act of intelligent co-operation between both his outer and inner female, and himself.

At first Claire does not really know what to think about the proposal, except that she somehow feels it could be a good investment, provided Clint knew more about the practicalities involved in printing. Realising that Claire is right, in that he does not know much about the printing business, Clint sets out the following morning to hunt down as much information as he can about printing.

In the meantime, Claire receives a phone call in the morning, from a friend who tells her about the husband of a friend of hers, who has just started up a business importing paper at bargain prices. Just then Claire hears the parrot screeching from the sewing room and, sensing that his perch has been knocked over, she rushes into the room to find the dog and the parrot in a violent disagreement. Having rescued the parrot, Claire returns to the phone with the vague feeling that the incident with the parrot, the news about imported paper, and the highly indignant dog are all somehow connected to something she should be taking note of.

Later that morning, Claire is preparing to do some shopping for dinner, and remembers that she must also return her library books towards the end of the week. Rather than letting it wait, Claire decides to drop the books off on her way to do the shopping and, at the same time, to see if she can find in the library any books on printing that Clint might find useful.

Claire does not find anything enlightening about printing at the library, but in talking to one of the librarians, the lady suggests that Clint should try to get the information he is seeking from the Chamber of Commerce and Industry. Armed with at least that much information, Claire goes shopping, and then home. Once she is home, she phones Clint to tell him about the librarian’s suggestion.

In the meantime, Clint has also been asking around for more information about the printing business, and has found out that unless the printer has access to paper at a reasonable price, it can be a risky business. Having found the direction he should be taking in investigating the proposal, Clint shares this information with Claire when she phones him. Now that the direction has been made clear to her, Claire excitedly tells Clint about the news her friend gave her that morning, and also goes on to tell him about the librarians suggestion. However, after the phone call, Claire, for some strange reason, begins to feel uneasy about something she cannot put her finger on.

Later in the day, while engaged in conversation with Clint's great aunt, Claire tells the aunt about the incident with the parrot and the dog. But the aunt, in her usual offhand manner, dismisses the incident with a wave of her hand. She sarcastically goes on to point out that dogs tend to be just as stupid as their masters, especially when, having knocked someone off his perch, they end up being far too "honourable," because of a misplaced sense of loyalty, to put up a really good fight for their own rights. Once again Claire gets the uneasy feeling that all of this is somehow connected to something she should be taking note of.

However, it is only later, when Clint joins them for drinks, and tells them about his own day, including his trip to the Chamber of Commerce and Industry, that Claire begins to see the thread of meaning in what she had been sensing all day. When he tells them that the only thing he managed to learn from the Chamber of Commerce is that there is fierce competition between printers, Claire suddenly realises that this is what the parrot and the dog had showed her that morning. So it is now clear to her that if Clint is going to make this business work, he will, as his aunt pointed out earlier, have to be prepared to fight for his rights.

Later that evening, once Aunty has gone home, Claire shares her insight with Clint and, in absorbing what Claire noticed, Clint realises that if he is going to make a success of the printing business, he will indeed have to put aside his natural tendency not to want to impose himself upon others, in the sense that he will not be able to afford to worry about knocking others off their perch, as it were. Clint now concludes that the only way he will be able to compete in the printing business, is to use his and Claire's newly-found contacts in the paper industry to undercut other printers, even if this does mean the possibility of putting them out of business.

Whilst both of them have been going about their own roles within daily life, Clint has found the clarity he was seeking, and Claire helped him enormously in this tasks, even though she never once tried to tell her husband what to do, or in any way tried to assume the male role of being the hunter. From this example it should also be clear how the female can and

does take the male's lead, in that Claire did not question her husband's interest in the printing business, but instead, busied herself in following the direction he pointed out and, through that, also gave him her full support in his sense of purpose.

Yet realise that Claire was only able to co-operate with Clint in this manner because Clint was being strong and confident in his masculinity and, as a result, also clear in his sense of purpose. If Clint had been insecure in his masculinity, he would have been uncertain and confused as to what to make of the proposal, for in not being able to contain his inner female, he would have been swamped with all kinds of half- formulated thoughts, mixed feelings and, in short, a highly confusing array of indecisions. In that state of confusion he would not have been able to give Claire any real direction and she, in turn, would also have become confused about what Clint was really looking for. Not being contained by her husband, in the sense of not knowing what he was wanting from her, the chances are that Claire would never have been able to figure out any of the indications and guidance she received from the world around her, not because she lacked intelligence, but simply because she had no leadership, no direction and no sense of purpose.

The inevitable question that every man comes up with at this point is, "But how do I contain the female?" I know that it all seems to be very confusing, but it is also in this apparent confusion where lies the answer. Whenever a man becomes confused, it is precisely because he has walked into the fatal trap of fusing together the male and the female within himself. Although the male needs to incorporate the female within his own state of beingness, he can never afford to do so in a willy-nilly manner. The unknown must be mapped out and brought into the known, but we can only do this piece by piece, and each piece has to be carefully earmarked in the sense that we know exactly what it is we need to bring forth. Simply to grab at a chunk of the unknown is the same as a naive student who goes to university with absolutely no idea of what he is going to study. Yet it is truly frightening to see how many men do just this in their lives. Having no real sense of purpose other than their preconceived ideas about what life owes them, many men spend a great deal of their lives drifting around aimlessly within the unknown, all the while wondering why their lives are such a chaotic mess!

To contain the female means that even if we are not sure what our purpose is, we must at least be sure of that much! How can you be confused about not knowing something? Such an indulgence is ludicrous! You either know something, or you don't. So there is nothing to be confused about. Therefore, if you do not know what your purpose is, then set out in search of it. But this is something we have already looked at earlier in this book, and we do not need to repeat it here.

Let it suffice for me to remind you that you must take stock of everything in your life. By taking stock of everything, you will already be containing your own inner female and, once she is contained, she can assist you in your search instead of confusing you even more! Just remember that you will get nowhere if you keep fusing the male and the female. Each has a specific role to play, and although they should be made to complement each other in the act of intelligent co-operation, the onus is on you as the male to discriminate between being Arthur or Martha.

CHAPTER TWENTY-ONE

MYTH EIGHT

# MEN SHOULD BE MARRIED

This myth is not particularly esoteric in that its meaning is fairly obvious, and this is that the male must be committed. However, do not fall into the trap of taking this at face value, for it must never be forgotten that the only real commitment there is, is commitment to the self. It is simply not possible to be committed to anyone or anything outside of ourselves, for the simple reason that if we were to try, we would be negating our own freedom.

Therefore the concept of marriage and commitment boils down to the fact that the two people concerned must be committed to their own inner counterpart, of which the outer partner is a mirror. Consequenty, when it is stated that the man should be married, it means that he must be committed to his own inner female. Commitment to the female, though, does not necessarily mean that every man must be physically married in the accepted sense of the word. What it means is that there must be an inner marriage or, more precisely, a firm commitment between the male and his own inner female. But the only way of learning what this actually means in practice, is to begin by using all outer females as mirrors.

Because of the tremendous difficulty in seeing ourselves objectively, we all need a physical mirror to show us where the opposite polarity of our awareness is at. Yet I stress again that this does not necessarily imply marriage. The reason I stress this point is to emphasise the relative factor of awareness, which men are all too prone to forget. Therefore a mirror of your own inner female does not necessarily mean only your wife. If your son is being scattered and unfocussed in his schoolwork, or if a male employee is lacking in direction and fritters away valuable time fiddling with irrelevant details, take it as fact that they are mirrors showing you that your own inner female is not being contained!

It is also important to stress that none of us can ever realise our full potential unless we can and do co-operate with the opposite polarity of our own awareness, for to be only one polarity means that we are only half a

person. No matter how hard we try, the fact is that there cannot be something like half a male. You are either fully male, or you are an it! Just like a magnet cannot be a magnet if it has only one polarity, so too can there only be a north pole if there is also a south pole. So a male can only be a true male if he is married to his polar opposite, in the sense that he is committed to his own inner female. But in order to have that commitment, the male must also be committed to the mirror of that inner female which, as we know, is the outer female in his life. This, of course, implies everything we have been looking at so far, and which all boils down to the act of intelligent co-operation.

Needless to say, none of us would ever know how to cooperate with our inner counterparts if we did not have the opportunity to learn that co-operation with our physical mirrors. Therefore, by studying the outer females in his life, the male learns how he relates to them, and how they relate to him. In doing so, the male also learns how to differentiate between the two polarities of his own awareness, and how the two can be made to complement each other.

It is always at this point that the million dollar question will surface: “How do I do that?” Unfortunately there is no other way to learn than through personal experience. People always make the mistake of wanting to know everything up front before they put anything into practice, but life does not work that way. If it did, we would all still be waiting to be born! We only find out how something works once we are doing it. And exactly the same is true here. If you want to know how this works, you are just going to have to use the techniques you are being given in this book to guide you into gaining your own experience. That experience will be your knowledge, and once you have knowledge you will find that there is nothing left to understand! We only seek understanding when we do not yet have the knowledge.

The only real guidance I can give you here, is to say that if you want to know what it means to co-operate with your own inner female, then learn what it is to co-operate with the outer females in your life. If you want to know what it is to be a true male, then study your polar opposite, that is, the woman in your life. There is simply no other way. If you want to know what is real peace, then you should study war, for unless you can see the darkness, you will never know the true meaning of light. Likewise you will never understand yourself, unless you study your polar opposite. And you will never grasp your own inner female, unless you study your outer female, for just as you cannot see your own face without a mirror, so too will you never get to know your inner female without an outer mirror.

Although I have already explained the concept of mirrors in several of my other books, it will help if we briefly summarise the salient points here. Firstly, remember that any person who draws our attention in some way,

shows us aspects of ourselves. Here it is important to bear in mind that you cannot perceive something that is not within your frame of reference, and if it is within your frame of reference, it means that you know it from your own experience.

Secondly, all the people around you are important. They are in your life for a reason, and this means that their behaviour is showing you something about yourself. Thirdly, look for the bottom line in your mirrors. In other words, do not take what you see in your mirrors at face value. Therefore if you see a colleague at work filching company stationery, but you never steal anything, ask yourself, “But in what way *do* I steal?” Perhaps you are stealing time from your family by spending too much time at work. Perhaps you are stealing another man’s wife by having an affair with her. Look for it. You will find it!

Fourthly, remember that our mirrors show us both the positive and the negative behaviour. Look at both as being aspects of yourself. Fifthly, our mirrors can be past, present or future mirrors. Accordingly, when you see somebody’s behaviour, you can be sure either that you are doing the same right now and that is why you see it, or that you’ve done it in the past, or that you recognise it as something you could possibly be guilty of in the future, even though you may not be doing it at the moment.

Finally, always acknowledge that the female shows us aspects of the unknown that we should be concentrating on right now. Therefore, instead of shouting and screaming at your wife that you don’t know what she’s talking about, take it as fact that what she is trying to draw your attention to, is that aspect of your knowledge which is still lacking. In other words, it’s that part of the unknown which should be mapped out and incorporated into the known.

By far the easiest way to get started in the right direction with respect to this, is to begin with your own behaviour. Make a list of all the ways in which you do not use the females in your life as your mirrors, and so do not co-operate with them. With this list, you will be amazed to see how quickly you find that you are becoming incapable of blaming anyone, least of all females. Instead you will come to see that what you are looking at in terms of behaviour in others, is in actual fact only a reflection of your own lack of intelligent co-operation.

Although it may appear as if I have given you very little in this section with which to work, the truth is that I have in fact given you more than you can digest in this lifetime. By telling you to study the females in your life, to see them as mirrors of your own unknown inner counterpart, and then to seek cooperation with them from what you have learned through your study, is the task of a lifetime! What more do you need? I cannot study for you. I cannot learn on your behalf. Only you can study, learn and seek the required co-operation. And if you do, you will no longer need anyone telling you what to do.

For now you may feel as if you do not know where to begin. But that is not important. Life has no beginning and no end, and therefore we can simply start anywhere at any time. Even if you just sit down and admit to yourself that you are at a loss, you are already well on your way to learning. How come? Because probably for the very first time in your life you have come to the honest realisation that you have no clue what it means to be a male, let alone how to seek co-operation with the opposite sex. That in itself is an invaluable realisation, and a very fine state of mind, for unless we come to the point of being able to acknowledge that what we think we know may well be nothing more than a higgledy-piggledy mess of preconceived ideas and prejudices, we remain closed to true learning and to true knowledge.

So do not feel despondent if you feel as if you do not know where to go from here. In not knowing, you have already taken the first step in the right direction - you have opened yourself to finding out, to learning. In being open you cannot help but to learn, and every new insight, every new bit of experience gained, will lead you one step further, and that step in its turn will reveal the next step, and so on. Just start. How you start is not important. And above all, remember that understanding is only for fools who are too lazy to want to learn. Understanding means the ability to grasp information imparted. But it is not information you are needing here. It is knowledge you need, and knowledge can only be gained through practical experience.

Having said that, there is one final word of advice you will find invaluable: allow the female into your life. In trying to discriminate between the known and the unknown, and in trying to keep the focus, men all too often forget that in order to be a whole person they must allow the female in. But unless you are a whole person, how will you ever manage to be fully male?

Therefore when you are desperately trying to concentrate on getting a job done, and your wife insists on chirping in your ear about Johnny’s schoolwork, don’t tell her to shut up and leave you alone! Put down your work and listen to her. I can assure you, one way or another, she is telling you something that is vital to the work you are busy with! If you are trying

your best to remain focussed on what is not working in your marriage, and your daughter keeps waking up at night having wet her bed, don't tell your wife she must take the child to a psychologist. Your daughter is telling you what is wrong in your marriage. Talk to your wife about it. Likewise, if you are trying your best to meet deadlines at work, and one of your male employees keeps arriving late for work, don't fire him. Talk to him and listen to what he is telling you. One way or another, that man will let you know why everything in your company is always behind schedule.

If you are to succeed as a male, you must be willing to allow the female into your life, irrespective of whether this is your wife, your children, your employees, or just the world in general. To allow the female in means that you are willing to listen to her, not so that you can prove her wrong, but in the sense that, because she is your polar opposite, she is showing you the other side of the coin. Always remember that there is no such thing as a coin with only one side. To be anything at all, a coin must have two sides! But more important than anything else, is in fact that by allowing the female in, you will start to listen to your own inner feelings instead of always just listening to your logical reasoning!

CHAPTER TWENTY-TWO

MYTH NINE

# MEN ARE SEXUAL STUDS

We come now to the final myth, and the one which embodies a principle that is by far the most important of all, namely, that the male creates. In our consideration of this myth we will clearly see how it reveals the ultimate meaning contained in the first myth, and how all the intermediary myths are merely aspects of this one truth. Therefore let us look at what is really entailed in this principle.

The male, being the spirit of man made manifest, creates. This is all very well, but to create is a huge responsibility, for as we know only too well, it is possible to create all sorts of things. Therefore the male can create chaos or order. He can create happiness or unhappiness. He can create war or peace, wealth or poverty, health or illness, evolution or degeneration, empowerment or disempowerment. In short, the male can create forms which uplift life, or he can create monsters that destroy life.

The purpose of the female, on the other hand, is to cooperate intelligently with the male, and to support and to nurture his purpose. Do you see the implications here? Do you begin to discern the vitally important role of the female in the life of the male? So what do you expect from the females in your life? Do you expect them to support and nurture destruction? Or do you expect them to support and nurture that which uplifts? For example, has your wife ever complained to you that you work too hard? If she has, have you become angry at her for not supporting you in your work? Yet realise that by working so hard, your business has swallowed you, and is also destroying you, your marriage, and even your health, your life. Is this what you want your wife to nurture?

At this point, the question that always comes up is, “Why is it not the female who creates?” After all, as so many men have learned from painful experience, anything men can do, women can do even better! Although this is a perfectly good question, it is not one that I can answer! But then, can anyone answer such a question?

Remember that it is not man who made men and women, much less males and females. I am only pointing out what is. I have no power to change that. Neither do you, or anyone else. Yet nothing stops any of us from trying. In this respect every woman is free to try to change the natural order of things, and therefore if she wishes to see herself as a creatress, then by all means she can try to create! But the bottom line is that the female does not have the power to create, any more than the male has the power to conceive.

The female has a womb to conceive, and not a penis with which to impregnate. Medical science can today change the body, but it cannot change the one polarity of awareness into the other. So although medical science can change a woman's body into that of a man, it cannot give her the ability to access the power of the void, or to impregnate, or to create.

You may argue and say, "Yes, that is true, but a woman can go out and create her own business, or she can create a piece of art, or she can create a new type of car, or she can create a piece of music, or she can create anything she wishes to create!" And I say, "Yes! That she can. But is it true creation?"

How many women do you know of who can honestly create something that was never there before? I know of none. Yet there are many women who have nurtured what men have created, and in that nurturing have made it grow into something bigger and better, just as a mother nurtures her children into productive young adults. But it was not the mother who created the children. The mother conceived and gave birth to the children, and then nurtured them into adults. Likewise, women have not created the practice of business, or art, or cars, or music. Whenever women are involved on the creative side of life, it is to conceive and bring to birth the creations of men.

The female can only sustain and nurture that which the male has brought forth with his creative powers. Therefore, when a female starts a business of her own, she is in fact not creating anything new, she is merely nurturing a practice that already exists. Similarly, even if the female composes a new piece of music, she will not be creating music, she will only be using existing forms of composition to bring to birth a new piece of music. Yet those forms were not created by females, but by males.

Look at life in terms of it being a game. Call the game chess. Now remember that relative to the spirit of man, we are all female, irrespective of gender. But it is not us, as females, who created life, but the spirit of man. All we can do is to play the game of life. So we move the chess pieces here, and then there, and so we bring to birth many new opportunities that did not exist at the outset of the game. But can we honestly say we are creating? All we are doing is merely pushing around pieces on a chess board, and

although, through that, we are indeed bringing to birth much within the process of life, realise that to bring to birth is not exactly creation.

Yet, the male does create, for he is totally unlike the female. Why? Simply because the female will instinctively nurture the game and its rules. This she does because it is her nature to conceive, to bring to birth, and then to nurture. But the male, on the other hand, will instinctively try to understand the game. In doing so he will tamper with the rules, change them, modify them, alter them, until finally he has destroyed the original game. This he does so as to evolve awareness through the process of learning, something which is as natural for him as it is to hunt and to kill so that he and his family may eat and be sustained within the process of life.

Therefore, on the one hand, we have the nurturing of the female which tends towards preservation, and on the other, we have the destruction of the male which tends towards evolution. Without the male's drive to hunt and kill, he and his family would starve to death, just as without the male's drive towards destruction, the evolution of awareness would become preserved, become frozen in time, and would therefore grind to a halt and die. Yet, equally, without the female's ability to conceive, there would be no family to feed in the first place, just as without her ability to nurture and to preserve, there would be no life left to enhance the evolution of awareness. So once again we see the dual polarity of awareness at work, and how vitally important is the act of intelligent co-operation between them.

Destruction versus preservation, male versus female. However, destruction is very much the act of creation, as paradoxical as this might appear to be, for it is simply not possible to create something out of nothing. In order to create anything we need building blocks of sorts, and the material for that must come from somewhere. This is not a concept I wish to expand upon in depth in this book, for I could write volumes on just this one concept. Therefore let it suffice to say that if we are going to create, we must first tear from out of the fabric of life itself the material with which to create something new. The implications of this are quite clear, namely, that in order to create we must destroy something else. An obvious example of this is the act of procreation.

When a man impregnates a woman, he has not simply ejaculated sperm, as so many ignorant fools are prone to believe. The mere ejaculation of sperm is a perfectly harmless excretion of bodily fluid, but this is not the same as the act of impregnation which occurs as a result of that ejaculation. The moment a man has impregnated a woman, he has, through the medium of his sperm, ripped out of his own electromagnetic being a small portion of his life-essence. It is that portion of his life-essence which forms the one polarity of a nucleus that will become a new life. However, that one half of the nucleus within the woman's ovum now acts as a magnetic force that rips

its opposite polarity away from the female's electromagnetic being, for both polarities are needed for conception to take place. Therefore it is not only his own electromagnetic being which the male has damaged, but also that of the female. But quite apart from this damage to both himself and the woman, the male has, in addition, also destroyed her virginity, and has thereby started up a whole new metabolic structure within her body. Never again will that female's body be the same as before the impregnation.

Nevertheless, realise too that there is destruction and then there is destruction. There is the type of wanton destruction that does not support either life or the evolution of awareness, and then there is the type of destruction that upholds life, uplifts it, and aids in the evolution of awareness, as for example, in the act of procreation. But even here, we need to take care, for just as the act of procreation can be abused in terms of rape, plunder and indiscriminate breeding, so too can we turn any good act into something which is foul and wantonly destructive.

In this respect, we need to remember that whilst the male does indeed produce and ejaculate the life-giving sperm, he also produces and spews forth the germ of all forms. The female, on the other hand, provides the egg and, by receiving the male's sperm inside of her, the egg becomes impregnated, after which her womb nurtures and finally brings to birth the new form that was created during that act of intelligent cooperation between her and the male.

Conception and childbirth are therefore very much the responsibility of the male, just as it is his responsibility to see to it that only those forms which are beneficial to the evolution of awareness are created. However, as is only too clear, men today shun that responsibility, because they refuse to acknowledge that the act of creation is their responsibility. Nowhere is this clearer to see than in that cruel form created by men, and termed sexual promiscuity.

By not taking responsibility for the creative act of procreation, men have pushed that responsibility, their responsibility, onto the woman. As a result, men feel that they are at liberty to sow their wild oats around indiscriminately and even to rape, for in their minds the female body is there for their fun, for their gratification, and for the fulfilment of their sexual lust. Yet, in their efforts not to be constantly pregnant and not to give birth to every Tom, Dick and Harry's offspring, women have inadvertently co-operated with men in the creation of that cruel form. By assuming responsibility which is not theirs, women now mostly take the infamous pill, and thereby keep their bodies in a state of perpetual false pregnancy!

Sad and ironic, is it not? In trying to be incorporated into the world of the male, and in taking the lead of men who are nothing but spoilt and highly irresponsible little boys, women the world over have had to sacrifice their

self-respect by learning to live a lie. In trying to be accepted within the world of the boys, and in trying to please and to gratify men, these women are playing the role that has been mapped out for them, and have even convinced themselves that they are happy to have their bodies abused. If the man has set the example that his wild oats are for all and sundry, then why should the woman not spread her legs for every dickhead that comes along and wants to climb on top?

However, the reality is that this is all a lie - a terrible lie, breeding more and more confusion every day. Yet, it seems that confusion is the name of the game! “Here, just swallow this pill. It will confuse the natural functions of your body, just as men have confused your mind! But at least in that confusion your body will not conceive, for it thinks it is already pregnant, and in that blurry haze of confusion between one sexual partner and another, you will also not have to conceive the purpose of any of these jerks!”

But in spite of all the confusion, in spite of the woman’s denial of her own self-respect, she still finds herself conceiving and nurturing a purpose which is rapidly beginning to destroy everything that has always been held sacred within the act of procreation. Yet this abuse of the sexual act is no different to the abuse men are inflicting upon everything else in the world.

War, famine, illness, unhappiness, and poverty, are all the results, or the manifestations, of man’s sense of greed, just as his insatiable greed for sex has brought forth broken relationships, venereal disease, AIDS, and prostitutes. By submitting to their greed, instead of taking responsibility for their creative powers, men have plundered the planet’s natural resources in exactly the same way as they have forced their sexual lust upon women. Even in this day and age, and in more than just a few cultures, are women still forced into giving birth to one child after another, whether their wombs can handle it or not, whilst they are made to work like slaves, and are often beaten up for not having pleased the man in some way. Likewise, men still cut down whole forests, and then wonder why it no longer rains, and destroy vast tracks of land with indiscriminate farming practices, and then wonder why the soil is becoming infertile. But, if forests are there for men to plunder, why not females too? If the land is there for men to rape, then why not rape females too?

Oh! I know! There are today certain moves towards nature conservation, just as there are certain moves towards the protection of females’ rights. But who is going to protect the planet and nature from a self-destruction that has been created by men? And who is going to protect the female from a self-destruction also created by men? If it no longer rains when and where it should, and if the ozone layer is breaking up, who are the men that will change this? And if females today are only too happy to have a hysterectomy just so that they do not have to endure the messy business of

menstruation, and to be sterilized so that they can enjoy sex freely without having to swallow a pill, then who are the men that will change this?

At the end of the day any creation is a sexual act, no matter whether it is an invention, a musical composition, or a baby. But even though creation is the male's responsibility, we must also not forget that no man can create without the female's ovum and her womb. Accordingly, and as we have already noted, it is the male's responsibility not only to contain the female, but also to provide her with the correct lead, for only in this way can she support and nurture the correct values in life.

Therefore, if the rights of women are to be protected and restored in the true sense of the word, and if the rights of that greater female we term the planet are also to be protected, then it is time for men the world over to start growing up fast, and to stop playing around like so many spoilt little boys taking revenge on mother.

If you want to start taking responsibility as a male, the questions you should be asking yourself are, "Do I show the female in my life the respect I should have for the mirror of my own inner female? Do I treat the female with the same respect I should be showing to the world around me? Do I hunt only so that I may feed my family, or do I hunt just for the fun of killing? Do I share with my wife my purpose, or do I only share with her my sexual lust?"

Also, look, and see for yourself, whether you are really taking responsibility for the sexual act. By this I am not just referring to the physical act, but to all of your creative acts. Know that the true male does not share only his physical sperm with the female - he shares with her all of his creative essence at all levels of their relationship, physical, emotional and mental. Realise that it is simply not possible for any female to exercise intelligent co-operation with a man who does not share his emotions, his feelings, his thoughts, ideas, fears, doubts, hopes, desires, wishes, dreams and, in short, his everything. If he remains a closed book and only wants to share in the physical act of sex, it is impossible for the female to conceive his purpose at any level other than the physical act of procreation.

Men who are closed do not incorporate the female into their lives. Their attitude is simply one of wanting to use the female as some sort of glorified servant who also has to satisfy his sexual needs. But just as servants do not

share in the life of the master, so too are they not expected to conceive his purpose or his child. For such men the female's only real purpose is to clean up after them, and that includes seeing to it that she does not conceive and bring to birth anything they may in a moment of abandonment have shared with her, irrespective of whether it is an idea, a dream, a fear, or their sperm. Such men expect the female to accept their seed, but not to conceive, in keeping with their role as servants. Even at the physical level, these men are quite happy to leave contraception to the female. But realise that if the female is having to contracept your sperm, she will more than likely also be contracepting your creative essence at all other levels within your relationship.

To understand all of this fully, remember that as the male you carry and secrete the life-giving sperm at all levels, physical, emotional and mental. So, whenever you engage in any form of activity, you are in effect creating something. If it is the action of physical sex you are engaged in, you will impregnate the female, and a child will be the result of that activity. If it is your emotions you are sharing with the female, then once again you will be impregnating her at that level. In other words, when you share your emotions, either quietly, or whilst upset, with the female, she will bring to birth what she has conceived from you. Consequently, if the emotion you are putting out, or your "seed," is positive, then so to will be the outcome of what you have shared, but if your emotions are negative, the outcome will be negative.

Exactly the same is true of thoughts. Realise that if the female becomes negative or pessimistic, you cannot blame her for it, for she is only bringing to birth what she has conceived from you! If, on the other hand, the female "delivers" a response that is contrary to what you have tried to implant in her, then clearly she has contracepted your seed! If this is the case, you need to take a good look at why she is contracepting your seed.

The reason I am hammering this point home is because, as I have already warned, men constandy forget that all of awareness is relative. However, we cannot afford to make the mistake of thinking only in terms of women. As a result of the relative factor of awareness, it happens all the time that men are "impregnated" by another male at either the emotional, feeling or mental levels. Needless to say, it is not really possible for one man to impregnate another, but in practice we all too often see men behaving as if they are overly-pregnant! In fact, the effects of such a conception can frequently become very real. This is especially true in the work-place, where employees are always feminine in relation to their boss. But let us look at an example to make this clear.

Andrew works for a man who is given to indulging in all sorts of negative emotions and thought patterns. Andrew is a very conscientious

employee who tries his level best to please his boss, and since he does not have too much belief in himself, he is always in female mode whenever he is with his boss. Now realise that whatever Andrew's boss says to him is going to affect Andrew to the very core of his being. If his boss tells him to jump, Andrew does not ask how high, he just jumps as high as he can! But because his boss is a negative man, all Andrew ever "conceives" from him is negativity. So when his boss tells him he is terrible at his job, Andrew sinks into the depths of despondency. When his boss tells him the company is going under, Andrew believes him and becomes morose with worry. When his boss tells him that there will be no Christmas bonus this year, Andrew immediately assumes it is because he is not serving the company well enough. In fact, to put it crudely, the boss is "fucking with Andrew's mind" and, to all intents and purposes, Andrew keeps conceiving his boss's negativity, and in the process believes it to be his own!

Therefore another question you should be asking yourself is, "What have I inadvertently conceived from other men in my life?" If you want to be honest, you do not need to look any further than your social conditioning. How many of your ideas and beliefs are honestly born from your own "seed?" What monsters have you given "birth" to in your mind, in your feelings, and in your emotions - monsters that you conceived from others? In this respect think also of your own mother, and of all the females who have played mother to you, for the mother too is masculine relative to the little boy. What have you conceived from all these mothers?

Finally, take good stock about how you really feel about yourself. Do you feel weak and impotent? Do you feel powerless? If so, why? Is it perhaps because you are allowing everyone around you to "screw" you? If this is the case, then know that it is only because you are not claiming your power as a male, and are therefore throwing everything and everyone around you out of balance. Furthermore, if you are not claiming your power as a male, then it means you are in female mode relative to the world around you, and, as a result, of course every Tom, Dick and Harry that comes along will try to screw you!

In all of this realise that, because of the relative factor of awareness, it is really quite easy to screw a man. However, know also that no-one can screw the true male. A great many foolish men have learned through bitter experience that a hulking male body, a hairy chest and a huge penis, have not prevented them from getting screwed! Physical endowments are great stuff, provided you have the masculinity to match those symbols of manhood! But in order to have that masculinity all of us have to work hard at claiming our power as males. We are born with the physical bodies of men, yes! But we have to unfold our full masculine potential in order to make ourselves into true males.

The true male is a man who is not a willing partner, and accordingly, he can never be seduced. The true male knows his purpose in life, and therefore provides the lead, points out the direction, and prescribes the method to be employed. In addition, by taking full responsibility for the creative act, the true male will always be the one to initiate the act of intelligent co-operation between himself and the female, and will thereby cause her to bring to birth only those forms which he knows for a fact will enhance his purpose, and therefore also uplift all of life around him.

The male acts in this way, irrespective of which female he happens to be with, for even in his relationship with other men who are female relative to him, the true male will acknowledge their own maleness, and will therefore never “take advantage” of them. Instead, he will provide the lead in the sense of setting the example of what it is to be a true male, and will thereby encourage these males to claim their own power as males. Also, being a true male, he will, by following his own purpose, point out the direction to these men and, in so doing, will enable them to focus upon their own purpose. Likewise, in prescribing the method to be employed, the true male will take care not to violate the masculinity of another man. Prescribing the method means unfolding our masculine potential, but this does not mean that we must screw other men in order to feel more male ourselves.

The true male treats that greater female, namely, the world around him, with exactly the same respect. Never does he rape her. Never does he plunder her. Always does he co-operate with her intelligently, and, as a result, always does he sow into her the seed of those forms which aid him in claiming his power as a male.

It is said that many a true word is spoken in jest, and nowhere is this clearer to see than in that vulgar expression men so often use, namely, “it’s fucked up,” meaning that it has been abused to the point of uselessness. The only problem is that people rarely, if ever, pay attention to the truths which they utter. Are you willing to be honest? If you are, then ask yourself these few questions: “What is my world like? Is it flourishing and prosperous? Is my wife happy and contained? Are my children growing up into happy and responsible young adults? What about my work? Is my business flourishing? And what about me? Is all well in my life, or is everything a fuck-up?”

Whether your life is simply less than you would like it to be, or whether it is a complete fuck-up, I am sure that you will be able to recall some stage in your life when you have been told, or else have told someone else, to “stop fucking around.” Remember that admonishment now. The male, being the representative of the spirit, initiates every act, and every act is an act of creation, for better or for worse. The impotent, or the infertile man, on the other hand, cannot in fact act - he can only react, that is, re-enact his folly! But to re-enact one’s folly means to reproduce one’s folly over and over

again, and reproduction is a far cry from creation. Therefore we either act and draw upon the creative power of the void like true males, or we fuck around like arseholes reproducing the “abortions” of other jerks! The choice is ours!

So, are men sexual studs? The true male is a highly virile being, yes! Being thoroughly creative from the tips of his toes to the top of his head, the true male is indeed also a stud. However, since he cannot be seduced, he alone will decide when, where, and with which female he will initiate the act of intelligent co-operation. But men who have never claimed their power as males are infertile and, being infertile, they are usually “milked” without scruple by all and sundry, for the seed extracted from them can at best be used only for reproduction! By whatever standards one wishes to measure this concept, I do not think that one can term an infertile man a stud. And any man who allows himself to be “milked” for reproduction purposes, can hardly be termed creative. Such a man is nothing more than a donor of physical sperm.

However, notwithstanding any of the above, I would like to clarify a point that is all too often taken at face value, causing men an undue amount of confusion. The point in question concerns the fact that it is the male who initiates the act, and that the true male cannot be seduced, because he is not a willing partner.

By taking this concept at face value, men often believe it means that their wives must not initiate any act, and that they, as men, should not be open to the suggestions of other men. Yet, if we consider everything we have learned so far, and most especially about how important it is for the male to be open to the female and to the world around him, it is immediately apparent how silly such a notion is.

In the first place, if you are being a true male, you will naturally be incorporating the female into your space and into your world. That inclusiveness will be perceived as a warmth radiating from you, as indeed it is. What’s more, since all of life responds positively to warmth, both females as well as males will be attracted to you. In the case of your wife, she will feel drawn to you in such a manner that she will feel the need to return that warmth, but, being female, the only way she can do this is to express to you her desire to support you by conceiving and nurturing your purpose.

At a physical level this means that your wife will often be the one to cuddle up to you, either for a hug, meaning that she wants to be held and included in your world even more, or else in bed, for the purposes of making herself available for sexual intercourse.

Therefore although it may appear as if the female is initiating the sexual act in this case, realise that it is only because you have initiated the intelligent co-operation between her and you that she is now turned on! In other words, your wife is turned on just because you are being a true male in providing the lead in every possible way.

Exactly the same is true at the emotional and mental levels. Because you are being a true male, your wife will want to share in your emotions as well as your thoughts. So if you happen to be deeply preoccupied, she will often remind you that she is there for you by expressing to you her own emotions, feelings or thoughts. Yet by doing so your wife is not trying to assume the male role, she is merely letting you know that she is waiting for you to embrace her into your world.

The same principle operates with other men. Feeling attracted by the warmth of the true male, men also want to reciprocate that warmth, but, being males themselves, the only way they can do this, is by offering you something of themselves. However, that something will, of course, be their own creative power and, as a result, such men will become happily engaged in enthusiastically trying to create some-thing which will serve your purpose. These men are in effect offering you the only thing they have to offer, namely their creative power, not in an attempt to “screw” you, but as a gesture of their willingness to create according to the lead you are providing, and in line with the direction you have indicated.

From all of the above it should also be clear that any sexual problems a man may experience, are entirely due to his own ineptness in the art of intelligent co-operation. To put this in a nutshell, if your wife finds sex with you a bore, it is because you are not being male enough to turn her on. If, on the other hand, it is you who find your wife sexually boring, this is once again because you are not male enough to be turned on by the female, or alternatively, because, by wanting to be a little boy, rather than a real male, you have become bored with having sex with mother!

Nonetheless, I must in all fairness also point out that many married couples today experience problems in their sex life. A substantial number of these problems originate, not from the fact that the man is weak, but rather from the man not wanting to give the impression that he is in any way forcing his will upon his wife. Such a man tries so hard to be a good, kind, loving and considerate husband, that he ends up being so much of a gentleman that he fails to be a hot-blooded lover!

In the majority of these cases sexual problems will arise sooner or later, simply because the female does not feel contained and safe with the male. By not wanting to violate his wife's freedom, the husband who is the "perfect gentleman" will inadvertently fail to "claim" his wife, and as a result will not contain her. But in not being claimed, and in not being contained, the female is receiving from the male, what is for her, a highly confusing message. Such a female does not know how to interpret the lead her husband is providing for her. Does she belong to him, or not? Is she really part of his life, or not? Does he honestly want her in his life, or does he only want to use her occasionally for his sexual needs?

As paradoxical as it may sound, every female needs to know that she has been "claimed" by her husband, and that she is therefore the one and only woman with whom he wishes to share his life, his everything. But, having been claimed, she also needs proof upon the physical plane that she does belong to him, not like an old piece of baggage that gets carted around with him, but as his "other half," whom he loves and cares for like himself. In this respect every true female wants or, more precisely, expects, to be "taken" sexually by the male! By this I am not advocating rape! I am referring to the fact that it is the male who has to initiate the act, and that it is the male who has to incorporate the female into his life, his world and his being.

The true male cannot ever become bored with the unknown, and in mapping out that unknown, every female is for him an exciting mirror of his own inner female. This is especially the case with the woman he has chosen to share with him his everything, including the sexual act. Likewise is every female deeply inspired to conceive and to bring to birth the purpose of the true male, for within her heart of hearts she knows that it is only by being incorporated into the life, the world, and the purpose of the male, that her own fate can unfold according to the dictates of the spirit of man. As a result, the female feels utterly fulfilled whenever the male "takes" her physically, emotionally and mentally, for in doing so he is making it clear to her that she is one with him, and that he needs her as much she needs him.

To grasp this fully, it may help to think of it in this way. If you want to pick up something with your right hand, you simply do it! So are you imposing your will upon your right arm and right hand? Similarly, if you choose to masturbate, are you sexually harassing yourself? Yet, if I ask you to pick something up for me, and you agree to do so, then you are a consenting adult who has agreed to do something for me. On the other hand, should I order you to do something, and you do not want to comply, but still I force you into doing it, I will indeed be guilty of rape, even if it is not sexual.

The point to be understood here, is that where there is a full commitment between the male and the female and, more specifically,

between husband and wife, the female is as much a part of the male as his own body. Consequently the true male will never stand accused of raping his wife, for the simple reason that his wife is his right arm, his right hand, and in short, his every-thing! This does not imply that the female has no rights of her own. It simply means that the true female has no wish other than to be “taken” fully and unequivocally into the life, the world, and the being of the male, so that she may conceive, bring to birth, and nurture his purpose. This the female yearns for, not because she is a doormat, but because she knows that the male carries the life-giving sperm, and so holds within his being the creative power that she needs in order to bring to birth her own fate within this lifetime.

SECTION 3

# GETTING TO KNOW YOURSELF AS A MALE

CHAPTER TWENTY-THREE

# ROLE MODELS

*THAT WHICH IS LEARNED AT THE KNEE OF OUR PARENTS CREATES A LASTING IMPRESSION.*

In the preceding chapters we attempted to gain an understanding of the implications of what it is to be male, and why it is that so many men fail to bring out their full potential as males. However, now that you have at least some clarity, you are half-way there. Once we can see what it is we are doing wrong, we can start to change our ways, our behaviour and our approach, and once we do that, we are well on our way to success.

We have already touched upon the all-important concept of self-discipline - remember that everything we have looked at so far can only really be achieved through exercising self-discipline. Therefore we should now look at this concept in greater depth.

Self-discipline is acquired mainly in two principal ways. First, we learn basic discipline from our mothers, in the form of what may be termed the basic values in life. And secondly, we learn discrimination from our fathers. By “discrimination” I am referring to the ability to take out of life what is useful and beneficial or, in other words, the ability to choose between that which is constructive and that which is destructive.

Although we can learn to become disciplined at any point in our lives, it is by far the best to learn this when we are still small children, because, generally speaking, it is only what we have learned as a young child that tends to stick and to become second nature. It is, of course, exactly for this reason that the habits of a lifetime are so very difficult to eradicate, for if you have never learned self-discipline, then it is really rather difficult to learn it later on in life.

As we have already noted, the people we learn from most are our parents, and it is not so much what they tell us, but rather what they show us through example. All children will normally base their behaviour patterns upon those of their parents, because they have taken them as role models. In using our parents as role models there are three major factors that come into play. Firstly, respect for mother; secondly, hero worship of father; and thirdly, the warmth and nurturing we receive from both of our parents. Let us look at these three factors more closely.

It is always at the knee of the mother that the young child learns the basic values of life. These values are inevitably in the nature of respect - respect for food, respect for clothing, respect for money, for animals, for friends, for a home, for cleanliness, for discipline in general and, in short, respect for life. The basic values a child learns from its mother obviously depend very much upon the respect its mother has for all around her, and also upon the child's respect for its mother. Here it is important to remember that the word "respect" means to "look again," meaning that the world is not what it appears to be, and therefore that we cannot afford to take things at face value, or for granted.

The father plays a very different role in the life of a child, for invariably Dad is out working most of the day, and so, when he is at home, he is looked upon as being the loving provider who is also the big, strong, brave defender. As a result, any child tends to hero worship its father, and the really exciting part of the day is when Dad comes home. Furthermore, Dad always seems to have an answer for anything that happened during the day, and since he is the one who normally sorts out all disputes in a way which everyone can live with, he is also looked upon as being the wise one in the family. It is therefore mainly from the father that children learn discrimination, provided of course, that he is a true male. We are not here referring to the guy who arrives home at ten o'clock at night, drunk out of his mind and then beats up his wife before raping her. We're talking about the average male who is trying his best to be a husband and a father.

Even if mother is a doormat and father is a drunk, as children we still learn everything we need to learn by using them as role models, irrespective of whether they are positive or negative models. In this respect it does not matter if we learn how to do something, or if we learn how not to do something. Either way we learn, and therefore we always have the right parents, whatever we may think of them. However, for the sake of simplicity we are going to look at only the average parents.

A most important point to bear in mind, is that the discrimination we learn from father does, of course, always pivot around the basic values we learn from mother. This is so very important because, in learning how to cope with life in general, the male can only meet the demands of life through

his ability to discriminate in terms of what has value or not. In fact, all that self-discipline really boils down to, is the male's knowledge of basic values, and his skill at being able to discriminate between many different values.

However, in order to learn these two aspects of self- discipline, it is also vital that the child grows up in a home in which he receives ample warmth and nurturing. If the child does not grow up with this love, he will not respect either of his parents. In such a case the child will still use his parents as role models, but instead of using them in a positive sense, he will use them as role models in the negative sense. This means that the child will grow up acting out what he feels his parents are doing to him.

CHAPTER TWENTY-FOUR

# THE OVER-DOMINANT MOTHER

In looking at our parents we should be careful not to take them at face value. For example, over-dominant women fall mainly into two categories. In the first category we have the proverbial battle-axe who makes no bones about the fact that she is the boss, and in the second category we find women who often appear to be meek and mild, but who actually have backbones of steel. Being meek and mild is only a behaviour which allows them to manipulate everyone around them, but if you scratch a little beneath that outer facade, you will find a woman who is every bit as hard as nails. This is not to say that all women who are meek and mild are over-dominant. Some of these women will be genuine doormats who are just too weak to stand up and fight for their rights. In such cases, the driving force behind these women is usually a severe self-hatred, causing them to believe that they deserve no better.

Now, the boy who grows up with an over-dominant mother will usually end up manifesting three very distinct forms of behaviour. Firstly, he lacks confidence; secondly, he tends towards manipulation and laziness; and thirdly, he suffers from a sense of suppressed creativity. Let us look at each of these three forms of behaviour more closely.

The man who lacks confidence has no real belief in himself. Although this lack of belief in self will not stop such men from excelling in the workplace, it is always sad to see how they put all the value on what they have to offer. For these men it is always a matter of, “Do not look at me as a person, look at the excellent product I am offering you.” “I may not be a hero, but I am an excellent lawyer.” “I may not look like much, but I am an excellent lover in bed.” “I may not be a very good husband or father, but because I bring in lots of money, my family lacks for nothing.”

Such a man never sees himself as part of the equation, for it never occurs to him that he has value in himself. Seeing his value only in terms of what he can offer as a product, the man tends to focus on delivering those products at the cost of everything else. Therefore if, for example, that product is money, so that his family’s material needs are well catered for,

then the man will concentrate on working even harder, so that he can make even more money. As a result, he becomes stuck in his routines, most especially the routine of work-make- money. The fact that his family wants to spend time with him, not because he is a walking cheque book, but just because they love him, does not enter his mind.

Lacking in confidence, this man is also quick to become defensive. Always fearing that perhaps what he has to offer is not good enough, he finds it difficult to handle criticism of any kind, even positive criticism. So if you tell such a man that there is another way in which to look at something, he immediately becomes defensive, and if you try to pay him a compliment, he will brush it off as being irrelevant.

Being far too scared to look beyond all the things that are already working for him, even if they are marginal, this man focuses so fiercely on his own little world, that he is normally very rigid in his thinking. Consequently, he is also not at all adventurous, for his motto is, “Half a loaf is better than no bread at all.”

Furthermore, through not believing in his own value, this man will often hide behind the female’s skirts, not necessarily because he is weak or a coward, but simply because he feels he has no right to ask anything for himself. Therefore if, for example, his car comes back from the garage not having been properly serviced, he will not hesitate to send his wife to the garage to complain. The rationale here being that his wife has value, but not him, and therefore the garage will listen to her but not to him. Alternatively, he will go back to the garage himself, but instead of fighting for his own rights, he will more than likely tell the garage that his wife is not happy with the job!

The second behaviour pattern mentioned above, namely manipulation and laziness, is very much a spin-off from the first characteristic. Having no belief in self, this man also does not believe that he has the power to make a difference in the world around him. Consequently, everything is always someone else’s fault, and through not being able to see his own value, he finds it hard to see his responsibility in what is taking place in his life. Always believing that he is at the mercy of everyone and everything, not necessarily because he feels like a victim, but simply because he believes he has no real value, this man is for ever passing the buck in one way or another. So if a project fails, it is never his fault, but yours. On the other hand, if the project is a success, then once again it is thanks to your expertise and skill that it worked!

Yet, this self-effacing behaviour cuts both ways, for by never being able to give himself honest credit, this man also indulges in all sorts of negative feelings about himself. For example, he will often behave as if he is totally inadequate, in the sense of, “I can’t do this.” Or he will suddenly

become highly insecure, in the sense of, “I don’t know what to do.” And if all else has failed, he will resort to his trump card, namely, “I don’t understand what is expected from me, and so how can I act?” All in all, such a man will more often than not try to manipulate others into doing for him what he does not believe he is capable of doing for himself and, in the process, of course, tends to come across as being just too lazy to do it himself!

The third characteristic, namely suppressed creativity, tends to manifest mainly as a lack of imagination in the face of a highly developed sense of logic. Having no flair for adventure, and fearing change, this man likes to have all his ducks in a nice neat row all the time! Also, since he always has to find his value by measuring his own performance against that of others, this man finds it exceedingly difficult to break out of what is considered normal by average standards. If he did, how would he know if he compared favourably or not? So, from his perspective, it is far safer to conform to the norm, which also means that practicality does not form part of his life’s experience, for this man believes that in order to excel you must do it like it has always been done, whether it is all that practical or not! As a result, he finds it hard to laugh from the belly. For this man, the folly of life is serious stuff! So what is there to laugh about?

In what we have looked at in this chapter, I have, for the sake of simplicity, painted only the worst case scenario. Obviously every individual is different, and therefore no two people will manifest their behaviour in the same way, nor will they have the same approach towards life. Also, bear in mind that although I have listed all of the behaviour patterns that emerge as a result of having had an over-dominant mother, mothers too are unique and individual. Accordingly, your mother will not necessarily display all of these traits, and since you are different to your mother, you may also not necessarily have all of the characteristics listed here. Nevertheless, the potential for these traits will always be there, and even if they are not obvious now, they may well become manifested at some later stage in life.

What’s more, none of us like to show our negative traits. Consequently, we have all learned to mask these characteristics so that they appear normal and therefore acceptable, or alternatively, we have masked them in such a way that they appear to be something completely different to what they really are. Yet, if you are prepared to be honest with yourself, you will be able to see the true nature of all your characteristics.

I have chosen to put the accent on the over-dominant mother, for this is what the majority of women are, since most men in the world today, as in the past, are still very much little boys. Nonetheless, we must also briefly consider the mother who is genuinely weak and a doormat, and the resulting influence this type of behaviour has upon her sons.

The man who has grown up with a doormat for a mother is not difficult to spot. This man is usually a dark, sombre presence, brooding quietly in a corner. Never eager to place himself in the spotlight, and therefore always appearing to be secretive, he radiates an intense dislike for men in general, and if engaged in conversation by either sex, will display an open aggression that is heavily marked by a sarcastic sense of humour bordering on cynicism. The eyes of such a man are filled with unmasked mistrust, or else they have about them a sense of emptiness, along the lines of the lights are on, but no-one is home!

Always feeling victimised and somehow persecuted, this man resents attention when he gets it, and fumes with an unvoiced frustration when he does not get it. Being an utter paradox even unto himself, in that he longs for attention and yet abhors it, this man is for ever at odds with himself and with everybody and everything in his life. Never satisfied with anything, he is also never sure what exactly it is he is wanting or looking for. As a result, he drifts aimlessly through life, or alternatively confines himself to a miserable life of self-inflicted hardship in the hope that he will be able to impress upon the world how hard-done-by he is.

But the sad thing about this man’s behaviour is that no- one enjoys being faced by such a mirror of self-punishment, and so everyone tries to avoid him as much as possible. Naturally, this only confirms for this man his belief that he is unloved and unlovable.

Having an almost non-existent self-image, such a man spends his life feeling very sorry for himself. For him life is never a bright adventure of hope, but is instead a total bitch, and every man is a son of a bitch who does not deserve to be treated with courtesy, much less respected!

CHAPTER TWENTY-FIVE

# THE WEAK FATHER

The weak father is a man who does not believe in his own maleness, and who therefore finds life much easier when he hides behind his wife's skirts, often looking deep into the bottle, and talking up a storm! Being weak, such a man has very little intention of standing up for himself, simply because such a bold action is much too threatening for him. Yet, care must be taken not to assume that if you had a dominant mother, you will automatically have a weak father. Being genuinely weak is a far cry from pretending to be weak - something which most men love to indulge in - for in this way they too can manipulate everyone around them. I need to make this point here because, although the world has always been, and still is riddled with weak men, very few of these men are genuinely weak. If pushed far enough, a real bull suddenly emerges! Nevertheless, irrespective of whether the man really is weak, or whether he just pretends to be weak, the effects upon his sons are the same.

The boy who grows up with a weak father, or a father who pretends to be weak, will end up manifesting once again three distinct forms of behaviour. These are characterised by, firstly, a sense of being disillusioned by life; secondly, a sense of being disappointed in general; and thirdly, a suppressed sexuality.

The sense of disillusionment manifests primarily in terms of general apathy, often in the sense of being "helpless" and "powerless." So, this man will look at what is happening around him, and even to him, but will then simply shrug his shoulders and say, "What's the point in trying to change it? I can't change the world, so why try?" But by indulging in the attitude of "Nothing I do is going to change anything," he is also very prone to procrastination, for if his action is not going to make a difference, then what is the rush?

Furthermore, such men also tend to lack any real sense of self-respect, in that any old thing will do. Therefore dirty underwear and socks, an unmade bed, empty beer bottles lying around next to the garbage bin,

ashtrays overflowing with cigarette butts, foul language and fast foods, are all quite acceptable. Having no real self-respect, these men also lack honour, and so are not all that troubled about lying, helping themselves to other people's property, or simply "borrowing" something without requesting consent! Yet they are themselves always quick to complain about not being respected, or not being acknowledged, and in trying to get the recognition they demand from others, they are usually extremely adept at scheming and manipulating, although they are not always entirely conscious of the implications of their plots and their manipulations.

The sense of being disappointed tends to manifest mainly as being evasive and cautious. This is very much a case of "once bitten twice shy." Being careful not to expose themselves to possible emotional hurt, these men are normally quite insensitive and, as a result, they unconsciously demand the stiff upper lip from both themselves and those around them, irrespective of gender.

Having a closed heart, these men also lack any real sense of commitment, but like to cover for this by being loud and macho, in the sense of, "Don't worry about me! I'm okay by myself!" Growing out of this macho act is also the characteristic of, "Leave me alone! I want some peace. So why don't you just go away!" But when such men are drawn into conversation, they will, in their eagerness to be acknowledged, often resort to a rather coarse sense of humour, laughing loudly at the expense of others, and especially at someone else's misfortune!

The third characteristic, namely, suppressed sexuality, is always most easily noticed as a distinct lack of creativity. This can range from always having sex in the same position, to always going for a drive on Sunday afternoon! The novelty factor never enters this man's mind and, if it does, he views it as being suspect, or else just too much effort to put into practice. To compensate for his lack of creativity, such a man is often very drawn to some form of aggressive sport, such as rugby, boxing or wrestling. The more macho the sport is, the more masculine he feels, and the energy spent on the sport alleviates at least some of the inner frustration he feels as a result of not being creative.

The man who suffers from a sense of suppressed sexuality is normally also quite obsessed with sex, even to the point of being promiscuous, and often being more than just a little interested in pornography and sexual perversions. Not feeling at all creative, he can only really express himself in terms of the sexual act, even though most of the time he is so eager to please, or to show off, that he is a pretty lousy lover! Furthermore, although he knows deep down inside that he needs to release his suppressed creativity, and not realising that it is his own masculinity he needs to get in touch with, this man can very easily mistake this inner urge for a sexual

interest in other men. Such a misinterpretation can manifest in all sorts of ways, ranging from overt experimentation with homosexuality, through bisexuality, to the typical “closet queen” type of behaviour.

There is little point in us considering the influences of the strong father, simply because if you had had a strong father, he would have been a true male, in which case your mother would also have been a true female, and you would not now be feeling the need to read this book. Yet, remember what was mentioned in the previous chapter, that no two men, and therefore no two fathers, are the same. Every individual is unique, and so too is his behaviour. What’s more, every boy will have his own particular reaction to his father’s behaviour. In this way, even brothers from the same family, and with exactly the same father and mother, can and do grow up as very different individuals exhibiting different character traits. Just remember that the characteristics we are looking at represent potentials that are common to all, and that those potentials can be manifested at any time in life, and under a great many guises.

CHAPTER TWENTY-SIX

# HUNTING FOR POWER

Now that you have a better perspective on who and what you are, in terms of your behaviour patterns, we can look at how you as a male should be relating to the world around you.

The way in which evolution has set it up is that the male is the hunter. But what does this really mean? Put quite simply, it means the acquisition of knowledge gained through personal experience, and as we have already noted, such knowledge is in reality power - power which we can use in fulfilling our fate, and also in the acquisition of even more power. But, for the sake of clarity, let us see what this means in practical terms.

In hunting for power, the male involves himself in five areas of endeavour, with a two-fold purpose in mind. This purpose is first, to strive for the acquisition of power through the medium of his own private inner world; and second, to strive to achieve freedom by using that power within the outer world, beyond the confines of his home and personal relationships.

When he hunts for power within his inner world, the male gains knowledge in five cardinal areas of endeavour. These are sobriety, action, feeling, warmth and intent. Sobriety is the ability to assess every situation in one’s life precisely as to its true value. It is often called clarity, and it is a vital quality, since we cannot take action in our lives without being clear on our circumstances and values. Naturally, such an ability implies having to be ruthless in the sense of standing detached from emotion, and not allowing personal feelings to cloud the issue at hand. Sobriety does not mean having to be heartless, but rather that we have to be honest and objective, even if the truth does hurt! From this, we can see that sobriety is a quality of awareness that is very much based upon knowledge which is certain, and in this respect it is worth noting that the only worthwhile changes are those we make with sobriety.

Action speaks for itself, but it is good to bear in mind that by action we are referring to the implementation of the type of decision which propels us

forward in our search for happiness and fulfilment of purpose. It is the action that brings about meaningful change in our lives that is important, and not action in the gym, or action in cleaning the house, or action on the dance floor. Needless to say, true action is a far cry from reaction, and therefore simply to keep on re-enacting our folly is to be caught in what is effectively non-action.

Feeling, as we know, is gut feel, or intuition. This is the ability to participate in all of life freely without the restraints imposed by logical assumption. Because of their nature, feelings can only be corroborated through later experience. In working with feeling we are working with the heart, and this is the only way in which we can “feel our way around in the darkness of the unknown.”

Warmth is the nurturing aspect of the human being. This act supplies the care that is needed by any living thing for it to grow, to flourish and to prosper.

Intent is the ability to place and to maintain the focus on what is most important to you in your life, irrespective of whether this is to nurture a new seedling in your garden, to nurture the dream of having your own home, or to nurture the belief that you are going to succeed in claiming your power as a true male. In other words, whilst nurturing pertains very much to the physical care of someone or something, including yourself, intent means that you keep your focus on what you want, and because of that, you do everything within your power to materialise that wish.

By using the power he has gained from hunting within his inner world, the male also hunts for power in the outer world by once again involving himself in five areas of activity, namely, education, politics, medicine, religion and science. Each of these five areas of endeavour leads to knowledge both within and of the greater whole, and only a little thought is needed to see how knowledge in these five areas leads to freedom. However, so as to avoid falling prey to preconceived ideas and taking these pursuits at face value, let us look at each in turn.

Before we do so, we need to know that one factor underlies everything. The import of this is that if we are to hunt for power successfully, either within our inner world, or in the world out there, we must come to see and uphold the interrelationship of life. There is only one life, and we are all

interdependent and interactive units of that one life. Life is just one huge system of relationships. Therefore, our wellbeing, happiness and success, are entirely dependent upon our skill in relating firstly, to ourselves; and secondly, to the world around us.

However, because people have become so separative in their thinking and in their approach to life, they no longer relate to themselves or others in any meaningful way, and so it is no wonder that people are today so powerless, and that the world is in such a mess. Unless I can relate to a computer in a knowledgeable way, I cannot utilise it. If I cannot relate to you in business, I will not be able to do business with you. If you cannot relate to your wife, your marriage will fail. And if I cannot relate to my right arm, it means that the nervous system in my arm has been damaged, and I am unable to use that arm. Life is exactly the same, and the “nervous system” that enables us to engage life is our knowledge of relationships. Without a knowledge of relationships, we are paralysed and powerless, and will never achieve any kind of freedom.

It is easy to see how education leads to freedom, because unless we have an education, we can never really be free in the sense of being our own boss. However, it is important that education is not seen only in terms of academic schooling. Academic schooling is indeed part of being educated, but true education means that we have the acquired ability to handle life and the many challenges it brings us. The only way for us to acquire that type of education is to make sure that we use all of our “lessons” within life wisely, in the sense of constantly taking stock of our lives with re-spect, for without this education we will end up being beggars, and beggars can’t be choosers.

Politics more or less speaks for itself, since it is centred around the ability to negotiate for strategies that allow for the manipulation of power. In other words, we find out what we would like, and then we see how best to interact with others in achieving our goal. This can be as simple as asking several builders to quote for the paving you want to do around your house, and letting each of them know that you are shopping around for the best builder. Or it can be as subtle as telling the school principal that you would love to give the school a donation towards its new sportsfield, but unless the mathematics teacher can give your son some extra attention in mathematics, you are going to have to spend the extra money in sending him to a private teacher. Alternatively it can be as complicated as having to support a nature conservation campaign, in order to win the favour of a local community, whose support you need for a new housing development. Yet the bottom line in all these types of endeavour is politics, leading to the freedom that enables one to materialise one’s own wishes.

Medicine implies the freedom from disease, in the broadest sense of a dis-ease that is caused by an imbalance of sorts. So, in this context,

medicine also includes the male's concern with relationships, irrespective of the type of relationship. For example, if his child is struggling with maths, he looks at the relationship between his son and the teacher, as well as at his own relationship with his son and with his son's school. Likewise, if the builders are all too expensive, the male is forced to look at his relationship with the building industry. But in both cases the male will be looking at these relationships in terms of how best to overcome the dis-ease.

Religion is not at all what it appears to be at face value. The true meaning of religion has nothing at all to do with man's sense of separativeness based upon prejudice. So, by religion, I am referring to the human being's innate drive towards understanding him- or herself in relation to the meaning and purpose of life. It is therefore very much to do with building an awareness of ourselves in relation to life, for this is the true meaning of religion, namely, "relating back to the self." In practical terms this amounts to ridding ourselves of our social conditioning, and thus achieving our freedom.

Science very much speaks for itself, since the sole purpose of science is to enhance the quality of all of life, by uncovering information that everyone can use to achieve freedom through the medium of technology, irrespective of whether this is medical technology, mechanical technology, educational technology, or food technology.

Having seen the two-fold approach of the male in hunting for power, let us now take a look at how it actually works in practice, especially the concept of hunting for power in the world at large.

Say that Sean comes to realise that there is a lack of sobriety within his life. The moment he comes to this realisation, Sean will immediately turn within, to start searching for possible solutions or answers to what could be wrong. By going within, Sean will start to look at his behaviour to see what is causing the confusion and lack of clarity. In this particular case, he will of course be hunting for power entirely within the scope of his own inner world.

If, on the other hand, Sean's wife, Mary, senses that their son is experiencing a lack of clarity in his mathematics, she will share this concern with Sean, and now both of them will have to turn their attention to the outer world. Obviously their endeavour here is going to be centred around education, but if they want to find the sobriety they need in order to help their son, they will have to start by questioning whether the educational system their child is following is actually fulfilling its purpose. If they feel that it is not doing so, then both Sean and Mary have first of all to turn within, to start looking at what they feel is wrong with the system, and how best to solve their son's problem.

From these examples we can see that whether the male is hunting for power within or without, both he and the female always have to resort back to their feelings, and therefore to their own inner world. This is, of course, the very meaning of mapping out the unknown. However, after this initial turning within, the male's approach becomes quite different to that of the female, and it is the failure to understand and to make allowances for this essential difference that is so often the cause of violent disagreements between the sexes.

The true female's approach is to use her endeavours in the outer world solely to relate to those inner aspects of herself which she would otherwise not encounter. So the female, in tending the hearth, is forever focussed upon her inner world, even when she is interacting with the outer world. The male, on the other hand, being the hunter, is the one who has to hunt for power in the outer world. As a result, all of his hunting within is geared towards helping him to be a better hunter in the outer world, and this is where the difference lies, for the female, of course, is using all of her hunting in the outer world to help her become a better hunter within.

Looking at our example of Sean and Mary, we can see that once Mary has found the sobriety she needs, and has identified the cause of the problem her son is having with mathematics, she will share her insight with Sean, but will then leave it over to him to handle the challenge. It is not Mary's responsibility to go out and tackle the school principal on the issue of education. Instead, she will present her husband with everything she has uncovered, and will then stand back, in the sense of allowing him as the male to decide what action he will take. And this is as it should be, for it is entirely the male's responsibility to deal with the world at large, and since he is well-equipped for this, Mary must leave him to sort out the problem from there on, if she is not going to start wearing the pants by assuming the role of the hunter.

To get a better handle on this, let us rework the same example from a slightly different angle. Say that Sean expresses his concern to Mary about their son's marks at school. In his attempt to get to the bottom of the issue, Sean will initiate an intelligent co-operation between himself and Mary. He will do this by using his own feelings, coupled with her knowledge of what is happening on the home front. So Sean will start by asking Mary for her feelings on the problem, and will also ask questions about Johnny. Are Johnny's marks suddenly much lower than they have always been on average? Are all of Johnny's marks equally low? Is Johnny always doing his homework, and, if so, how conscientiously? Is Johnny complaining about his schoolwork? And so on. But in all of his questioning Sean will be using Mary's knowledge of what is happening on the home front so that both of them can achieve clarity concerning their son's school marks.

Now if they have exhausted all of these possibilities, and Mary feels that the problem does not originate with Johnny, she will express this opinion to Sean, and then they will start looking in the outer world for the answer. So if, having spoken to their son, they find that the problem lies at the school, Mary, as the female, will turn back into her own inner world to search there for possible answers to the problem. Again, once she has come up with something definite, she will share her findings with Sean. He, on the other hand, being the male, will immediately set out to the school in search of answers, and will start by speaking either to Johnny's teachers, or to the school principal.

In relation to all of this, there is another difference between the male and the female that needs to be noted if we wish to avoid more misunderstandings. This difference concerns the different ways in which males and females express themselves, and it amounts to the fact that even when the female has been able to identify a specific problem, she will often not be able to pinpoint it exactly, not because she is stupid or incapable, but simply because the true female relies much more on gut feeling than on rationality to find the sobriety she is seeking. Therefore it will not be strange for Mary just to tell Sean that she believes the problem lies in how Johnny is being educated at school, or that she feels Johnny is not very happy with his teacher, or that she feels he is perhaps not communicating well with his teacher. From the female's point of view, she knows that she has a very real feeling for what the problem is, but will most of the time not be able to be more explicit than that.

Consequently the female will often just give the male all sorts of feelings, and will then leave it to him to ascertain what those feelings translate into in practical terms. This is especially true if the issue concerns the outer world, as in the example we have just looked at. So, if Mary simply feels that Johnny is not doing his homework properly, she does not need to stop and think it through. Without even having to think about it, Mary will follow her feelings in sorting out both Johnny and his problems with respect to his schoolwork, since this is very much her inner domain and world.

However, if the problem lies outside of her domain, Mary will just give Sean her feelings, and will leave it to him to think out the best practical method of handling the education of his son in the world out there. This point is very important for the male, since men all too often feel that if the female knows that something needs to be done, then she should act upon her knowledge. Yet, although the true female will take action if she needs to, she will only do so within the confines of the hearth and her world. The outside world is very much the hunting ground of the male, and she will leave him to tend to that area, as indeed she should, for if she doesn't, she will be assuming the male role and will thereby be disempowering the male, as well as doing herself injustice.

CHAPTER TWENTY-SEVEN

# THE MALE PERSPECTIVE ON RELATIONSHIPS

If we are to practise the concepts we looked at in the previous chapter correctly, then it is vital that we understand what they really mean. In this respect we have already noted that all of life is a system of relationships. However, in order to recognise these relationships for what they are, and to grasp how to work with them, let us examine what this implies in greater depth.

If we look again at the five areas of endeavour, we see that within his own private inner world, the male hunts for power in terms of sobriety, action, feeling, warmth and intent, all of which are aspects of power. In considering these five aspects it is important to remember that power is knowledge gained through experience, and that all experience arises from action. Bear in mind, though, that even refraining from action is still an action that will yield experience and therefore knowledge. Furthermore, since it is the male who initiates the act, irrespective of what that action is, hunting for power, from the male perspective, is very much in the nature of calling forth experience through the medium of action or, for that matter, non-action.

Accordingly, the way in which the male hunts for sobriety, or clarity, is to initiate the act of conversation. But do not take this at face value. The real reason for engaging someone in conversation is to be able to listen, in order to learn, rather than jabbering away like an idiot, or talking up a storm just because you want to be heard. You cannot possibly achieve clarity on any issue if you jabber away nonsensically, or if you always want to prove your point and be right. What’s more, the true male listens as much to what has not been said, as he does to the words that have been spoken. In other words, there is always a very good reason why people will try to avoid talking about a certain issue, and why they will become uncomfortable when the male remains silent. So sobriety has everything to do with the art of listening, and in this respect, initiating conversation can be as obvious as

selective speech, or as subtle as not saying anything in order to elicit information.

Action for the male is centred primarily around his duty as the provider. Yet once again this should not be taken at face value. Although the male does provide food or money, remember that he also provides the lead, the direction, and the method to be employed. Therefore, here again we see how important it is for the male to learn to act rather than react, for all of his action must be based upon his ability to discriminate between that which is life-supporting and that which is not. His every decision and move must be geared towards enhancing the quality of life, and supporting the evolution of awareness.

Feeling is the art of entering the unknown. By learning to listen to his gut feel, the male, like the female, listens to his heart in order to use the irrational knowledge called forth through his interaction with the unknown. Remember that the unknown is exactly that, the unknown, and therefore in facing anything which is unknown, the mind is useless. The only way we can handle the unknown, is to feel our way in the dark by using the gut or the intuition. However, because the female will always take the male lead, one way or another, it is vitally important for the male to initiate the act of opening the heart. If he does not do so, but instead puts the focus on the mind, the female, in taking his lead, will also listen less and less to her heart in an effort to become ever more rational and logical.

Warmth is the art of nurturing, which, from the male perspective, is the act of initiating dating and marriage. This is a concept which has become so distorted through time, that it is today very badly understood, if at all! The real implication here is that nurturing, for the male, is his ability to draw upon his knowledge of intelligent cooperation for the purposes of fertilisation. To grasp this fully, realise that we cannot nurture something we do not have. If it is a garden we wish to nurture, we must first have that garden. If it is a child we wish to nurture, we must first have that child. If it is a hope we wish to nurture, we must first have that hope. And if it is your purpose you wish to nurture, you must first know what that purpose is. But for the male to have a garden, means that he must plant the necessary seeds. To have a child means that he needs to impregnate his wife. To have hope means that he must impregnate his inner female with the seed of hope. And to know his purpose, he must “fertilise” the world around him through the process of intelligent co-operation, so that his purpose can be brought to birth, that is, made clear.

Because the male does not have a womb, he can only bring something into existence through the process of intelligent co-operation, or, in other words, through the fertilisation of the female, irrespective of whether this is his wife, his inner female, that greater female: the world, the soil in his

garden or his business. But clearly, just as the male has to nurture the seeds he has planted if he wishes them to grow and to flourish, so too must he nurture his family, his business, his hope, his dreams and, in short, his sense of purpose.

Therefore nurturing for the male does not stop at fertilisation, but is rather an ongoing commitment to his endeavours, to his purpose, to his life, and ultimately to the world and to life in general. Consequently, when the true male makes the decision to nurture something or someone, he commits himself, not just to the purposes of fertilisation, but for life. Clearly, this is a huge responsibility, and since it rests squarely upon his shoulders, it is always the male who initiates the act of dating and marriage. Needless to say, this also should not be taken simply at face value, for as should be clear by now, the true male will date his garden, his hope and his sense of purpose, in the same way as he would date his wife-to-be. Furthermore, once he has committed himself to that garden, that hope, that purpose, and that woman, he is married to each of them for life!

From the above it should not be difficult to see that intent for the male means initiating the sexual act for the purposes of creation. But here it is important to remember that any true act is in reality a sexual act, in that it culminates in creation, whilst anything that is a mere reaction only culminates in reproduction, or more of the same. This principle holds true even when two males are working together, for although one male cannot impregnate another male, they will be able to inspire each other through the process of intelligent co-operation. That inspiration is to “all intents and purposes” a “conception” or, more precisely, the joint arousal of the male’s creative urge, so that each will impregnate his own inner female. This is something we saw in the example of the Wright brothers working together towards creating air travel. So when he is co-operating with the female, intent for the male is very much the urge towards the fertilisation of his individual purpose as a creator. But when he is co-operating with another male, intent for him is inspiration in the true sense of the word, that is, initiating the sexual act within the process of life so that to “all the intents and purposes” of the greater whole he be-comes a co-creator by fertilising the womb of the unknown.

If we search a little deeper, we can glimpse a vital truth, which is that intent and masculinity are virtually synonymous forces. Yet, more than this it is not possible for me to say in a book of this nature. In time all will stand clearly revealed, but it is impractical to reveal information that cannot be utilised effectively in the life of the average man. Humanity is still a long, long way away from being able to grasp the true secret of gender, and therefore, concepts such as the hermaphroditic nature of man, the relationship of the void to its fringes, and self-fertilisation, are keys to creation that go far beyond what average humanity can grasp, much less

utilise, at this moment in time. Furthermore, since creation and destruction are two sides of the same coin, and taking into consideration humanity's present tendency towards wantonly destructive behaviour, it is necessary to be prudent and to leave these keys unrevealed for now.

So let it suffice to say that in hunting for power within his inner world, the male be-comes the product of his intent. By way of a hint to those who have the eyes to see, this means that by tapping the power of the void, the man be-comes the male. We see a taint reflection of this stupendous secret in the development of the physical body, for as soon as a boy starts to ejaculate, his body begins to change into that of an adult man in three principal ways. Firstly, he starts to develop muscle; secondly, his voice breaks; and thirdly, his testicles drop. The implications inherent in this threefold change are as follows.

Firstly, upon the level of the physical plane, the adolescent boy now develops the strength and the muscle needed for action, that is, the act of hunting. Secondly, his voice is becoming resonant with the earth's vibration, meaning that he can now begin to sound his purpose within the act of creation. Thirdly, creation has become possible only because the creative power of the void is now available to the adolescent boy, meaning that this power has been freed for tapping, in the same way that his testicles, by having dropped, have become "freed" for use and, as a result, have started producing sperm.

With respect to the hint I am giving here, it is also worthwhile to note that the pitch of the male's voice, when it is fully developed through correct breathing and training, is the frequency at which he taps the power of the void, and it is therefore also that pitch which determines the quality of his creations. It should therefore not be at all surprising if I tell you that the secret to both creation and destruction lies in the male's ability to modulate pitch, physically, emotionally and mentally. The vibrational frequency of our physical planet is F major, and therefore when the man be-comes the male, it is because he has learned how to harmonise his individual pitch with that key, and has set his intent upon creation for the purposes of evolution. From that moment on his "sperm" is fertile, and all his actions are modulated to the key of F major, for this is the ultimate form of intelligent co-operation upon our planet.

The hint I have given contains an extremely valuable tool for those with the eyes to see, and especially those in the fields of education and medicine. But although such information is invaluable, you do not need to be in possession of it in order to become a true male. Just as it is instinctive for a duckling to walk into the water and to swim, so too is it instinctive for the man to "walk" into his masculinity and be-come the male, simply by changing his "pitch." What holds men back from doing this, is their view of

the world. Therefore, to use an old cliche, “Just drop the pitch, man. Just “drop” it!” Do you get the message? Listen to yourself speaking, and listen to the world around you. You already have all the knowledge you need right now, and you are constantly being given more and more guidance.

When he hunts in the outer world for the power that leads to freedom, the true male looks upon education in its broadest possible sense as being the art of recapitulation. This implies the necessity not only to recall, but also to correlate all of our life’s experience into one meaningful whole that we can rightfully term knowledge, or power. In this respect, recapitulation is vital for the acquisition of sobriety, since it essentially constitutes the respect of the male, that is, his ability to re-spect all of his world and his life.

Politics has everything to do with what I like to term the art of stalking, irrespective of whether it is someone else we are stalking, or ourselves. By stalking, I am, of course, referring to manipulation, except that I like to differentiate between plain manipulation and stalking. Plain manipulation is an act which is designed so that only you are going to win, and for your own self-centred purposes, whilst stalking is an act designed so that both you and your opponent can win.

Through stalking you still get to win, but not at the expense of the other person, even though it will often be at the expense of their behaviour. For example, and looking again at our previous examples in politics, if you threaten the builder in some way into giving you a better price for your building operations, you will have manipulated him for your own self- centred gain, and this will not necessarily be to his benefit. But if you stalk the school principal into finding out why Johnny is struggling with his mathematics, which you will have done by dropping the hint about the donation versus a private teacher, the chances are that he will look into the matter. In this case you win, Johnny is likely to win, and the school principal will get his donation! Now you have stalked the school principal so that everyone wins, even the mathematics teacher, for when he is questioned by the principal as to why Johnny is not doing well in his mathematics, the teacher has the opportunity to upgrade his teaching methods.

As an example of what is meant by stalking ourselves, consider the meaning of reacting as opposed to acting. If you find that no matter how hard you try, you always end up playing the little boy, then you clearly need to take a long hard look at your behaviour. If you do this, the chances are

that you will soon come to the realisation that the problem lies in the fact that you keep reacting out of habit, instead of acting in such a way that you get the desired results. To stop this pattern you will have to teach yourself to be sufficiently detached to observe every situation as if you were merely a witness. Only in this way will you have the necessary objectivity to see your behaviour patterns, to stop your normal reactions, and to do things differently. This is what is meant by stalking oneself.

Medicine from the angle of relationships is the art of erasing personal history. By personal history, I mean the you that you think you are, and that you are constantly holding up for everyone to see. In other words, your personal history is in every possible respect your self-image. But unless you can change that self-image, you are never going to have the freedom to be anything other than your behaviour! And this in turn, will mean that you will never get in touch with the real you behind all of that behaviour which comes about because of your social conditioning. Therefore see medicine in terms of healing yourself by changing your self-image.

Religion, as we discussed before, is the art of relating to your true self relative to the world at large. Religion is therefore the very core of all possible relationships, and in this respect it has everything to do with what we may rightfully term the art of dreaming. The dreaming we are referring to here is, of course, the act of nurturing, irrespective of whether this is dreaming about your purpose in life, or whether it is dreaming of Johnny getting a distinction in mathematics. The bottom line in all acts of nurturing is being able to relate to intent, that is, the desired goal, in such a way that fertilisation and creation become possible.

Science to the male is the art of intending materialisation, so that the unknown can be brought to birth within the known, through the process of fertilisation and creation. To grasp this, realise that in order to practise any of the first four arts, it is necessary for the male first of all to be-come his purpose. For example, it is simply not possible to erase your personal history if you still want to hold onto your present self-image. By holding onto your self-image you will not be creating anything new in your life; you will simply keep reproducing the same folly over and over again. Similarly, it is not possible to practise stalking anyone’s behaviour, least of all your own, if you insist on believing that you are a victim of your birth and circumstances within life. If you hold onto that belief, you will just be reproducing the same thought patterns and the same behaviour patterns that are keeping you in victim mode. So the bottom line in science is intent, centred around the materialisation of purpose, through the act of creation, and this is therefore also the core of all the qualities of personal power the male is hunting for in the world “out there.”

With respect to the above, it may help if we digress for a moment in order to look at the difference between personal power and freedom. Power, as we have already learned, is knowledge gained through experience, and therefore personal power is the knowledge we have gained through our own personal experiences. Freedom, on the other hand, is a complex concept, and not one I can explain quickly or briefly. Therefore let it suffice for the purposes of this book simply to state that freedom is the product of using personal power. But this is not all. Realise that every little bit of freedom acquired also generates more personal power, with the result that the two are like the opposite sides of the same coin, and so they are both fully interactive and interdependent.

If we move on to look at the five endeavours of the male within the outer world, we find that in order for him to be successful in those areas he needs personal power to begin with, for unless he already has a knowledge of what he is hunting, his endeavours will not bring freedom. But that initial personal power can only really be gained through the male's endeavours within his inner private world. Only once the male has acquired sobriety, action, feeling, warmth and intent, will he have sufficient personal power to tackle the world out there in pursuit of freedom, for it is these five qualities of awareness that are termed personal power. Those who intend to study my other books will also find it helpful to bear in mind that these five qualities of awareness are what is known as the five aspects of The One Power, as expressed through the male and the female, or, its two polarities, nagal and tonal, the void and the womb.

CHAPTER TWENTY-EIGHT

# THE MALE PLEDGE

In our consideration of this section of the teachings we first need to look at two extremely important concepts, namely, opening the heart, and anchoring the unknown on the physical plane. Both of these concepts pertain to the irrational, and so the only way in which we can really work with them is to follow our gut feel.

The problem is, of course, that we have all been taught to think, but none of us have been taught how to feel, or how to listen to the heart. As a result, most men's hearts are firmly closed, and the only thing they do know is how to think rationally. However, life is not an intellectual exercise, but a feeling. So in dealing with life itself, rational thinking is no good. Rational thinking is only good when we have to discriminate in the process of finding direction, or when we have to work out the practicalities involved within the process of materialisation. Therefore, in dealing with the unknown, and most especially in dealing with the female, we have to follow our feeling, and since all feeling comes from the heart, it is obvious how very important it is for the male to open his heart, and to learn to listen to it. As we shall discover, listening to the heart is also the first step towards true creation.

The most important thing about learning to open the heart, and listening to it, is to take responsibility for ourselves and for everything in our lives. By responsibility, I mean quite literally "the ability to respond" to life intelligently and wilfully, irrespective of whether this is to someone else, to some challenge, or to ourselves. In the case of the male this means the ability to respond intelligently and wilfully to the purpose of life, which is quite simply, the evolution of awareness.

Remember that the male is in every possible respect the physical plane representative of the spirit, and in this sense the command of the male be-comes the command of the spirit. This does not mean that the male commands and the spirit obeys, but it does mean that the true male is a man who is so at-one with his own life that there is no separation between his little life and that greater life of which he is a unit. In other words, the

spirit of man is at-one with the universal spirit of manifestation. Since it is the universal spirit's intent to create in order to evolve awareness, the spirit of man too sets its intent on creation for the purpose of evolving awareness.

Therefore, because the whole purpose of creation is the evolution of awareness, and because the male too has this power, the enormity of this responsibility is clear to see. For example, in setting up a business, or in pursuing a career, the prime motive should not be the making of money, but the evolution of awareness, and not only our own awareness, but also that of those around us. In this respect we can create true to the purpose of the spirit, or we can create monsters of depravity that destroy awareness. However, the implication of this is that whenever we respond to life, we respond to the purpose of life. For the male, this means that whenever he responds to that purpose, his creative power becomes aroused, and since it is not possible to live in the world and not to respond to life, the male is for ever creating according to the impulse of life, for better or for worse! This, of course, is true only if he is a fertile male. Infertile men can only re-act to life, rather than respond to it. As a result, they can at best keep reproducing the creations of others, again, irrespective of whether these are good or bad.

Nevertheless, we must be very clear about what it means to respond. The word "respond" basically means the same as "response," meaning "to pledge again." Yet, realise the enormity of the implications here too, for whenever we respond to the world around us, either in a positive or in a negative manner, we again pledge ourselves to that positivity or negativity. So, if we respond positively, we pledge ourselves to the creation of forms that are life-supporting, but when we respond negatively, we pledge ourselves to the creation of forms that destroy.

In our examination of the implications inherent within creation, we also need to look at the real meaning of reproduction. But, as we consider this concept, it is vital to remember that all of mankind is essentially hermaphroditic, that is, both male and female. With this in mind, we should note that reproduction is the female equivalent of creation. In other words, the male creates, but the female reproduces. However, because every male has an inner female counterpart whose function is reproduction, it becomes immediately apparent how very important it is for the male to remain true to his gender. If he does not do so, he will forfeit his masculine potential as a creator, as a result of having identified with the reproductive function of his

inner female. However, notwithstanding the above, remember here that the male is the physical plane representative of the spirit, and that the female is the physical plane representative of the tonal. Accordingly, the evolution of awareness can only proceed unencumbered when there is true intelligent co-operation between the male and the female, between ourselves and our own inner counterpart, and ultimately between the creative power of the male and the reproductive ability of the female.

Always keep in mind that the female, or the tonal, does not create in the true sense of the word, but provides the means whereby the purpose of the spirit can be conceived, nurtured and ultimately reproduced, for only by remembering this can we retain the awareness and the responsibility of what it is to be male. However, this is much in the nature of practice makes perfect, because the only way in which the evolution of awareness can take place, is for the male to try over and over again to create the perfect state of awareness. In doing this, it is absolutely vital for the male to co-operate intelligently with the female, for whilst he is constantly striving to create true to the purpose of the spirit, the female is constantly trying to conceive true to the purpose of the male, which, provided the man is a true male, will be at-one with the purpose of the spirit. In this way they both co-operate intelligently in bringing to birth the purpose of life, that is, the evolution of awareness.

It is this act of the ultimate in intelligent co-operation between male and female that gives rise to what we term procreation. This term is not limited only to procreation at the physical level, since it also includes procreation at emotional and mental levels, for procreation at all three levels is necessary for the evolution of awareness. Physical procreation speaks for itself, for clearly the evolution of awareness would cease if mankind had to stop reproducing itself. But procreation at the emotional and mental levels is also vital, since emotional procreation is the product of the male and the female intending to bring to materialisation their mutual dreams, and mental procreation is the product of them sharing their knowledge in the pursuit of those dreams.

Without this necessary co-operation between the male and the female in the reproduction of their species, the evolution of awareness would cease. And without their mutual co-operation in the reproduction of their dreams and their goals, the evolution of awareness would become a disorderly chaos of disjointed fragments devoid of real meaning because they lack coherency. Consequently, although reproduction is not creation, it is nevertheless just as important as creation, because every creation must be perpetuated, that is, reproduced, if it is to serve its purpose. For example, had the possibility of air travel created by the Wright brothers not been reproduced over and over again, it would never have become perfected, and we would today not have the aircraft that we do have!

Our consideration of the process of reproduction would not be complete without an examination of the vital role of the male in contraception. Realise that it is impossible for the female to conceive anything if the male is practising contraception, or if she herself is forced to contracept his “sperm,” physically, emotionally or mentally.

Although we have to consider contraception at all three levels, it is a lot easier to grasp the role of the male if we first look at physical contraception. If contraception is necessary, which it is within any normal marriage, it should always be the male who contracepts. Contraception should never be the female’s responsibility, irrespective of what method is being employed. The reason for this is that it is just too confusing for the female to have to contracept.

By this I am not inferring that women are dumb, or that they are incapable of putting two and two together. I am instead referring to the deep inner drives of the female which have absolutely nothing to do with rational thinking, but which have everything to do with feeling and with being a true female. This is most clear to see in the use of the pill, for not only are the woman’s bodily functions drastically changed by the constant intake of hormones, but so too is her body kept in a perpetual state of confusion, thanks to the false symptoms of pregnancy. What in effect this boils down to, is that the female is expected to keep accepting the male’s sperm, but she is not allowed to conceive anything. In addition, she is constantly “pregnant,” but that “pregnancy” never develops, and consequently she can also never give birth to anything!

Yet, realise that men who force this upon the females in their lives, or who encourage the females to take this upon themselves, also treat the female in exactly the same way emotionally and mentally. Such men want to use or, more precisely, abuse the female, and without ever intending to take the responsibility of being the male in that relationship. As a result, these men are every bit as confusing as the pill, and are forever giving the female mixed messages which are utterly confusing. Just as such a man will make love passionately to his wife the one moment, but expect her not to conceive, so too will he embark passionately upon the idea of building a new home, only to tell her the following day that he has changed his mind. Such a man “screws” the female physically, emotionally and mentally, until finally she is so confused that she feels “fucked up.” However, realise that, because

of the way in which he treats his outer female, such a man does exactly the same to his inner female, with the result that even he feels confused and "fucked up," but by no-one other than himself!

Obviously the easiest and most effective way for the male to exercise contraception, is for him to use a condom. If he does so, then the message to the female is clear, namely, "We are just playing here, and not being serious." Yet, the male must take care that if he does use a condom, he is not also using an emotional and mental condom, which unfortunately is what so often happens. Most men today know only how to share their physical bodies. Therefore, even though they may be excellent lovers in bed, they all too often are totally closed when it comes to having to share their emotions, their feelings, their ideas, thoughts, fears, doubts, insecurities, hopes, wishes, dreams, etc. As a result, these men do not fertilise their females at any level, physically, emotionally or mentally. By not allowing conception to take place, these men then wonder why the female does not support them, and why she cannot bring to birth the wishes and the dreams he has never shared with her!

Therefore it is very much the male's responsibility to prescribe contraception, and how and when he will exercise it. Because it is the male who produces the life-giving sperm, or who contracepts it, it is also he who fertilises the female at an emotional and mental level, or who denies her the opportunity to conceive his emotional stimulus and mental impulses.

If the male takes full responsibility for the act of sex, as well as for the act of contraception, he will always see to it that he does share fully with the female. Knowing that it is his responsibility to show the way and to provide the lead, the true male will always make quite clear to the female what is just "the exploration of potential," and what is serious and therefore needs to be conceived and brought to birth. If the male does this, the female is always amenable to exploring one thing after another in their mutual pursuit of fulfilling his purpose, for deep down inside she knows and trusts that when the male has found his direction, and pointed out the goal, he will provide the lead, and by fertilising her at all levels, she will also be allowed to conceive that goal, bring it to birth and nurture it into full materialisation. But until then the female is quite content to keep aborting the old in favour of the new, and so even starts to regulate her menstruation. In this respect, it is interesting to note how the true female who is taking the lead of a strong male, will unconsciously start to menstruate at any time of the month, simply because the male has indicated a change in direction!

Before we leave this section, one final word of advice is called for. Contraception practised by the male must not be seen as a license to engage in pre-marital sex. The reason for this is that sex is ultimately the act of creation, and as such it should not be practised other than between husband and wife. If we take into consideration everything we have learned so far, we can see that there is great validity in the old-fashioned practice of courting, during which the male is “shopping around” to find the right female mirror. If the male is good at courting, both he and the female will greatly enjoy the time they spend together. In addition, they will also learn much from each other. But because the male, in order to be a true male, must be fully committed for life, he cannot simply take a woman on approval.

By engaging a woman in pre-marital sex, the man is in effect expecting the woman to allow him to indulge in the pleasures of a marriage that is not a marriage, and a commitment that is not a commitment. But realise that in having seduced a woman into such a co-operation, the man has manipulated her into prostituting herself to the consummation of a non-commitment. Even though many such women can settle down to a good marriage at some later stage in their lives, the fact remains that they are second-hand, because of having been some other man’s play-thing, and this is no different to the feelings of abuse experienced by the woman that has been raped.

From the perspective of the true male, it makes no difference if the female consents to this type of manipulation or not. As the male, it is entirely his responsibility to provide the correct lead, and therefore simply to take a woman for his sexual gratification, but with no intention of honouring that act, is not something the true male can justify, even if the woman is begging him to bed her! Although there is hardly a sexually active male on this planet, including me, who has not at some stage in his life been guilty of seduction, none of us can actually justify such an abuse of the female. Initiating the sexual act means taking the female, but in doing so, the male’s commitment must be for life! If it is not, he is leading her up the garden path for his own self-centred purposes.

CHAPTER TWENTY-NINE

# COMPETITION

Competition plays a very important role in the life of the true male, since to compete means to strive together. Remember that the male is essentially very much at one with the spirit of man. Therefore, the principle of unity is very important to him, whether he is aware of it or not. As a result, the male is a creature who seeks companionship and camaraderie amongst other males. In this respect, unless he has been trained in giving the female due respect, a male will often put his own male friends first and, in doing so, will neglect his own wife.

From what we have noted above, true competition is clearly not what people today think it is. True competition is in fact the camaraderie that exists between males striving to achieve their own full potential. So competition is not a matter of being better than, but is instead an attitude of, “If you can do it, then so can I,” or alternatively, “Come on! If I can do it, then so can you!” In other words, competition is very much in the nature of mutual support, mutual encouragement, and mutual sharing.

Remember though, that the world is not what it appears to be, and therefore we should not take this concept only at face value. For example, say that your best friend, Tim, has marital problems, in that his wife, Julia, is flirting with other men. What can you do for your friend? The answer is, nothing! Why? Because you are not Tim, his marriage is not your marriage, and his life is not your life. Furthermore, because Tim, like all males, is a representative of the spirit, he must fight his own battles if he is going to believe in himself. Therefore you cannot help Tim as such, for any help you give him will be implying that he is too weak, too incompetent and too incapable of fighting his own battle. This is true of helping any male, for if you do, you only succeed in disempowering him.

Consequently, the only “help” you can offer Tim, is your support. There are many different ways in which we can support someone. You can support Tim by constantly, but surreptitiously, singing his praises to Julia. You can support him by offering him your empathy, but not in the sense of

commiserating with him. If you do commiserate with him, you will only encourage him to indulge in self-pity, in which case he is less likely to want to fight for his marriage. By empathy, I mean that you are there for him whenever he needs you, even if it is just to be his sounding board. But by far the greatest support we can give anyone, most especially another male, is the simple expression of heartfelt warmth. A quiet but affectionate greeting, the offer of a drink, quiet time spent together, a ready ear, a genuine sense of humour, in the sense of being able to laugh at the folly of life, and a warm smile, are all truly precious gifts to the male who is having to face the loneliness of fighting a battle no-one can help him with.

Although none of us can fight battles for another male, we can always be there for that male, by supporting, and also by offering our encouragement. By believing in your friend, and by expressing that belief to him, you will encourage Tim to start seeing his own value, and thereby you will encourage him to fight for his rights. Sometimes our challenges in life are such that it can be difficult to see that we do have value and therefore have a right. But unless we can see that we do have value, and because of that, we also have the right to fight, we invariably fall into the trap of wanting to step back and admit failure. In moments such as these, encouragement in the form of, “Fight! You are worth it!” is invaluable. Sometimes the person concerned cannot find anything of value in himself. However, simply because someone in his life wants him to fight, that person will fight like a Trojan, not necessarily because he believes in himself, but because he does not want to disappoint someone who believes in him! This is very much in the nature of, “Even if I am worth nothing, I have nothing to lose in giving this battle my everything, so that at least you can draw some honour from my actions. In this way, I can at least become worthy of your belief in me!” Such is the poignant beauty of the human spirit.

The third thing you can do for your friend, Tim, is to share with him your own experiences and knowledge. Although Tim must find his way by himself, and have his own experiences in order to uncover his own knowledge, it helps every male greatly to know that he is not alone in his struggle to be a male. Sometimes our challenges can appear to be huge, but by being able to compare our challenges with those of others, we inevitably gain a more balanced perspective, a greater sense of competency, and therefore also a greater belief in ourselves and in our capabilities.

It is often said that shared laughter is twice as much fun, and that shared sorrow is half the burden, and so indeed it is! There is nothing more beautiful than two males sharing with each other their joy and their sorrow, for although each knows that he must and will stand alone in his knowledge, within his heart of hearts each also knows that in that sharing he is not truly alone, but instead all-one with his friend, because of the unity of the one life. Standing side by side, each fighting his own battle, two such males cannot

possibly be more alone. Yet that is only ever in the sense of being all-one with the one life, and because of that, also all-one with everything and everyone.

However, mutual support, encouragement and sharing, is not, or at least should not be, something that is practised only between two friends. Being the physical plane representative of the one spirit within the one life, the true male upholds this value within all areas of his life. Therefore if Tim happens to be your neighbour whom you hardly know, and you are the man Julia has taken a fancy to, you will not treat the situation any differently. On the contrary, you will use this challenge to win Tim's friendship and trust. Likewise the true male will also look upon his competitors within the business arena, not as men who have to be suppressed or annihilated, but as potential allies, or even friends, competing together to unfold their full potential, and thereby claiming their power as males.

From what we have looked at here, it should be clear that the true male is not a man who feels threatened by the capabilities of other males. Instead, he feels inspired by their accomplishments and so, strives to match other males step for step. Consequently the true male also does not feel the need to "screw" other males, but tries to inspire in them the sense of competition, so that he and they together can push each other to new heights of achievement that would not have been possible without competition. This is what I like to look upon as enticing other males to compete with oneself. The reason for doing this is that the true male thereby inspires in both himself and others a strong sense of having to develop and draw upon hitherto untapped potential, and that potential is, of course, masculinity.

However, think of how horribly wrong this has gone in the world. True to his ignorant ways, man has turned competition into something ugly and destructive, and therefore instead of enticing other males to compete with them, to the mutual benefit of all, most men today are far too busy competing against each other to notice the destruction, and most especially the destruction to the sense of unity, companionship and camaraderie. Consequently, disharmony, chaos, fear, hatred, doubt, prejudice and suspicion, reign supreme in a world that is becoming ever more disjointed and fragmented, as men become ever more frightened and separative in their thinking.

CHAPTER THIRTY

# THE JOURNEY AHEAD AS A MALE

In the time you and I have spent together through the medium of this little book, I have endeavoured to point you in the right direction. Now it is up to you to take what you have learned here, and to use it in helping you find your way through life as a male. If you do this, you will find that the information you have been given will start to open up new areas of experience for you, and that experience will be new knowledge gained, meaning new power gained.

Take it one step at a time, and I can promise you that it will not take you long before you will start to live that new knowledge. This is what is meant by claiming your power. No-one can do this for you. Only you can claim your power.

As you learn to claim your power, you will begin to learn what it is to be a true male. How much you learn will depend upon how much power you are capable of claiming. If you manage to claim only a little power, you will also gain only a little knowledge of what it is to be male, but if you claim much power, you will learn a great deal about being male.

I cannot tell you how long it will take you, or how much you are going to learn or achieve, for this is entirely up to you. As a representative of the spirit upon the physical plane, you must never forget that there is no manual on the evolution of awareness. Just as the spirit has to write its own manual as it goes along, and just as there is only one life, and one spirit, so too must every man learn to stand alone in his knowledge of self, and learn to write his own manual. However, the biggest responsibility of all, resting squarely upon the shoulders of every male, is that being a representative of the spirit he cannot plead ignorance, he cannot say, “I don’t know how.” We all come into this life not knowing how. Then slowly but surely it begins to dawn on us, that if we don’t find out for ourselves, who else is there to tell us how?

Whenever we are in need of guidance, the only thing we really have to do, is open ourselves up to the world around us. Remember that the world is

feminine, and the Great Mother of all is always willing to teach us, to show us the way, provided that we are willing to open our hearts to her and to heed her guidance. Let your vision of the purpose of the spirit be based upon that which our Great Mother teaches us all. In other words, as a male you must cultivate the ability to respond to life sufficiently to draw from it that which you will need upon your quest for maleness.

I have sketched for you a map of the terrain which many of us have already crossed, and if you use this map wisely, it will help you greatly. But realise that as a man you must now plan your own quest, and choose your own direction. Above all else, you must pledge yourself to your sense of purpose. How you do this, and what you understand as being your purpose, is entirely up to you as an individual, provided you bear in mind that, as a representative of the spirit, you are first and foremost a creator, playing your part within the greater purpose of the one life.

Believe in that pledge, and believe in yourself, for at the end of the day, it is all you have. Along the way you will find other males on the same quest, and when you do find these men, walk together for as long as your paths coincide, for in that companionship you will learn much from each other through mutual support, mutual encouragement, and mutual sharing. Remember those males always, and in that remembrance of your mutual quest and camaraderie, do not forget that in moments of loneliness, or in moments of despair, you will find much courage, and draw great strength, from recalling that “to compete is to strive together,” and “If you can do it, then so can I!”

## PREFACE TO PART THREE

With women having broken away from some of the out-dated and preconceived ideas of what being a female should be, it has naturally brought about new challenges. A good example of this would be the fight for equality. Whilst agreeing that change within these social confines is necessary, it is however, outrageous to find women at every turn, giving up so much by compromising themselves.

This is partly due to not having the tools of how to become female, as well as partly due to not actually having a willingness to become female. The result being that instead of becoming female, women have become second-rate males or doormats. Surely, and as is apparent, this measure of equality is indeed proving to be most unfulfilling.

Here, possibly the most glaring of all, is seeing the inherent qualities of the female being forgotten, ignored or side-lined, as being inferior. If we consider the word mystery as encompassing these qualities, how then is it possible that we have come to view mystery as being inferior? A startling fact. For, in fighting for equality, and in having achieved the socially accepted and socially understood position of equality, we have to acknowledge the very real sense of dominance, lack of self-respect and disillusionment that is being experienced. For the additions to one's life in the form of material acquisitions, the rivalling for "success" in the business world, within relationships, or the quest for quick-fix "spiritual enlightenment" is wearing thin. This "achievement" thus gives rise to the question, what will woman be fighting for next? A question which implies that aching sense of longing, that sense of melancholy. Melancholy being the desire to change, thus indicates the presence of opportunity.

In Part Three of this book, Theun imparts teachings which provide a key. This key is being held out for us, to take and with a true willingness to learn through our day- to-day experiences, learn how we can take the next step in becoming female. For, to actually live the teachings Theun imparts in this book, is to enable us to take a meaningful step forward in a direction where opportunity presents itself in ways that are uplifting beyond what we have, up until now, imagined possible. It allows us to acknowledge the priceless gift of life, and having incarnated as a woman in this lifetime, with a growing sense of respect and belief in oneself.

Having come this far, I feel it is important to mention the stumbling block of frowning down upon simplicity by viewing it as being secondary to the complicating dialogue of the mind. It is through simplicity that we find the ability to hear the clear voice of our hearts, the ability to act on it, and to sense that as female, you are a mystery.

That, as a woman, you step forward, and take this opportunity with all that you have, and truly go with it, is a decision that only you can make. Once having made that decision, should you take the key provided, so too will you find your own unique and joyous experience of what it is to become a female.

*Moya Campbell, Cape Town*

## PART THREE

# UNVEIL
# THE MYSTERIES OF THE FEEMALE

*Psyche by Rodin*

CHAPTER THIRTY-ONE

# ENTERING THE WORLD OF THE FEMALE

*HAVING DISCARDED THE OBVIOUS IN FAVOUR OF INTELLECTUAL COMPLEXITY, MEN AND WOMEN HAVE LOST TOUCH WITH THEIR FEELINGS, INCLUDING THOSE FEELINGS THAT PERTAIN TO THE MYSTERY OF GENDER.*

No one can tell you how to become a female, for every female is unique. Other women can tell you what being female means to them, but how is that going to help you when you are not the same as them? Men can tell you what they think women should be, but being men, they can no more teach you to be a female than a bird can teach a fish to fly! So, if you would like to enter the world of the true female, you must first learn what that world is, and then you must learn how to claim it, how to make it your own. This may sound like a complicated riddle, but it is in fact simplicity itself. Why? The secret lies in coming to the realisation that you do not have to go anywhere in search of anything, for the simple reason that you are already there, wherever “there” may be, and you already have everything you need, whatever “everything” may mean to you.

However, before we can learn what the world of the true female is, we must understand first of all that, from a certain perspective, the terms “male” and “female” pertain to specific states of awareness, and secondly that any awareness we have is something we bring about within ourselves. This last point is particularly important when it comes to considering our sexual identity. Because you were born a woman, you have a specific gender, rather than being an “it.” In practical terms this means that you are at the opposite polarity to men, and not some sort of asexual oddity that falls somewhere in-between the two poles.

So, from a very basic level, there is your body, which is that of a woman, and there is the you who indwells that body, possessing an

awareness which is built up around your physical gender. This awareness of yours is of course not limited or, at least, it shouldn't be. You can develop your awareness to any level you choose, and in any direction you choose. The possible development of your awareness is what, for the purposes of this book, we will define as your potential.

The word "potential" comes from the root "potent," meaning your ability, or power. So in talking about potential, we are talking about your inner abilities and power, which you may or may not be aware of, and which you have perhaps never explored. It is therefore for the sake of clarity, and not prejudice, that we define the potential in women as femininity, as opposed to masculinity, which is the potential in men.

Following on from our definition, we arrive at the fact that you are a being indwelling a body which has the physical gender termed woman, you have an awareness termed female, and you have a potential which is termed femininity. So, to want to develop any potential other than your own is to deny yourself your own potential, and what good is that? Yet it is crazy to see how many women are trying to become males, and vice versa, all in the name of sexual equality. If we were meant to be unisexual, then surely we would have been born hermaphrodites! It just doesn't make sense that men and women are trying to become an "it," when they have a potential that is clearly feminine or masculine.

**THE WORLD OF THE FEMALE**

*= A STATE OF AWARENESS*
*which you must learn how*
*to claim and make YOUR OWN*

*Woman = Gender = Your physical body*
*Female = Your awareness*
*Femininity = Your potential*

The purpose of this book is firstly to give you real tools to put you in touch with your own feelings concerning femininity, and secondly, to provide you with information that will enable you to use those feelings to unfold your potential as a female. More than this I cannot do, and neither can anyone else for that matter, whatever claims or promises he or she may make. This is because no-one can give you an awareness of what it is to be female - all of us have to claim our knowledge for and by ourselves. Yet specific tools and select information can be invaluable for helping you discover the true nature of the world of the female, and how you can make it your own.

***Life is not an intellectual process.***

***Life is a feeling.***

CHAPTER THIRTY-TWO

# GETTING TO GRIPS WITH YOUR POTENTIAL

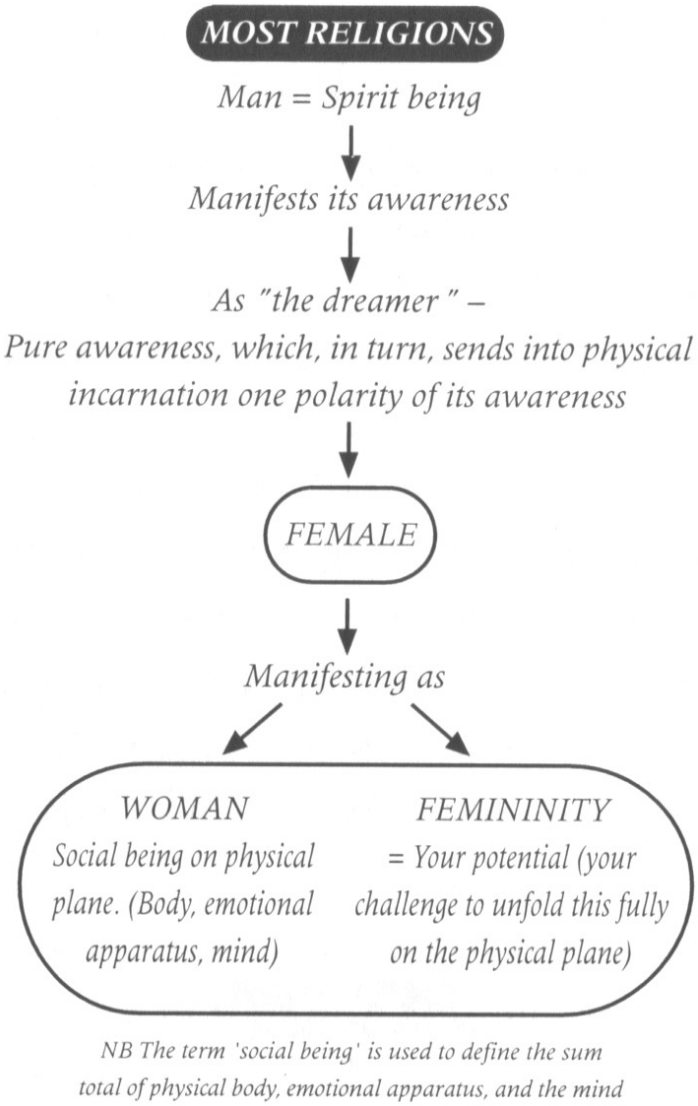
*IN DEALING WITH MYSTERY IT IS WISE TO BEAR IN MIND THAT ONE IS UP AGAINST THE UNKNOWN. ONLY FOOLS ARE SO IGNORANT AS TO WANT TO FAKE CLEVERNESS IN THE FACE OF THE UNKNOWN. THE WISE ONES ARE SUFFICIENTLY HUMBLE TO ALLOW THEIR FEELINGS TO GUIDE THEM.*

If we are to come to grips with the mystery of the female, we need to acquire at least a rudimentary understanding of that baffling secret we term the evolution of awareness. However, the scope of this book does not allow for us to become too involved in technicalities that are enough to stretch even the ablest of minds to their limits. Therefore, if you would like a deeper insight into these areas of teaching, my other books will throw considerable light upon a subject which we are here going to gloss over very, very superficially.

Now, before we can look at what it means to be a female, we need to go back to another point which is so obvious that most people simply ignore it. In fact we have already touched upon this point, namely, that all of us are basically spirit beings indwelling a physical body. For the purposes of this book I am going to use the terminology of my own particular training, although, of course, you can use whatever terminology makes sense to you. What I am going to try to do is simply to sketch out for both of us a common meeting ground so that we will understand each other.

From my perspective, which is similar to that of most of the great world religions, man is primarily a spirit being who comes into incarnation. Now whether you wish to believe that this happens only once, or whether you wish to believe in reincarnation, doesn’t actually matter. Whatever you choose to believe, one way or another the spirit being, that is, you, comes into incarnation. However, it is not that the spirit being itself comes into

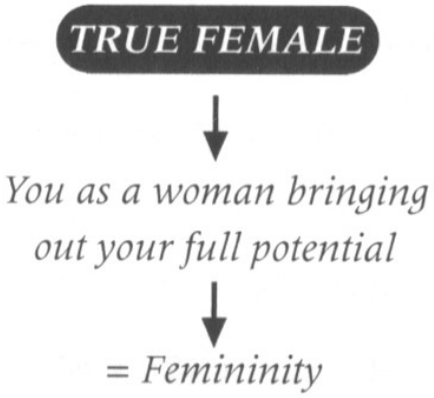
incarnation, but rather that its awareness comes to indwell a physical body on the physical plane. Toltecs term this incarnating awareness the dreamer, but we do not need to get hung up on terminology. If you prefer, you can term this the soul, or the reincarnating ego, or the higher self, or whatever else you like, as long as you understand what I mean by the dreamer. Remember that it is essentially the awareness of a being we are referring to at this point.


MOST RELIGIONS
Man = Spirit being
Manifests its awareness
As "the dreamer" –
Pure awareness, which, in turn, sends into physical incarnation one polarity of its awareness
FEMALE
Manifesting as
WOMAN
Social being on physical plane. (Body, emotional apparatus, mind)
FEMININITY
= Your potential (your challenge to unfold this fully on the physical plane)
NB The term 'social being' is used to define the sum total of physical body, emotional apparatus, and the mind

What you should always keep in mind regarding this awareness, i.e., the dreamer, is that the term “female” refers to the one polarity of its existence, whereas the term “male” refers to its other polarity. This means that whenever we speak about female, we are referring to a specific polarity of the dreamer’s awareness, and not to the female body as such. Your physical body is simply an expression of your feminine potential, and it is this physical expression which we term “woman.” Clearly, what this implies is that you, the spirit being, have already incarnated one polarity of your awareness upon the physical plane by taking upon yourself a physical body termed “woman.” Further, that one polarity of your awareness is not just what we term “female,” since it also has a potential which is feminine by

nature. From all this it stands to reason that the whole purpose of incarnating is to unfold or to develop your potential or, in other words, to unfold your full awareness of what it is to be female.

This is the same thing as saying that to be a true female implies that you are manifesting your full potential, which is feminine, upon the physical plane, as a woman. If this sounds overly obvious, as it should, then have a good look around you. Out of all the thousands of women you can see, how many would you term true females? Would you call yourself a true female?



CHAPTER THIRTY-THREE

# THE ORIGIN OF GENDER

*LOCKED WITHIN THE SECRET OF GENDER LIE THE KEYS TO EVOLUTION. THE MAN OR WOMAN WHO HAS MASTERED THE SECRET OF GENDER HAS UNLIMITED POWER AT HIS OR HER COMMAND.*

In the previous chapter we saw that the terms “male” and “female” refer to the two polarities of our awareness, and that through the act of incarnation we manifest either of these two polarities in terms of manhood or womanhood. The implication of all this is, naturally, that every woman has an inner male counterpart, and that every man has an inner female counterpart, since these are the opposite polarities of our incarnated awareness.

With respect to the nature of these two polarities, the male represents the spirit of man, and the female represents the physical being, that is, the incarnation, of man. (By the term “man” I am referring to those spirit beings broadly referred to as mankind). Toltecs term these two polarities the nagal (pronounced na-hal) and the tonal respectively, and it is through the interaction between these two polarities that the evolution of awareness takes place. Therefore we have:

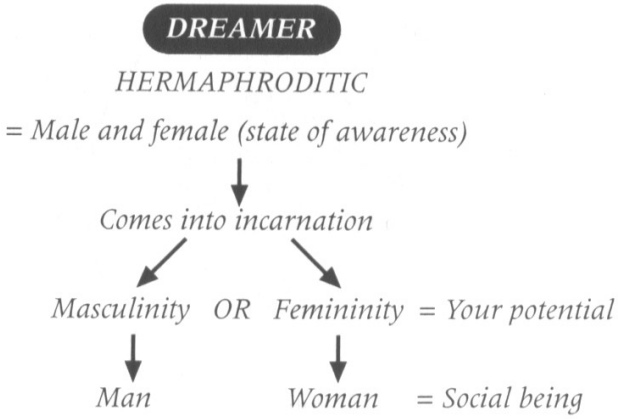
MALE = NAGAL (the spirit of man)
FEMALE = TONAL (the physical being)

In case you are already thinking that this smacks too much of sexual inequality, let me explain a little more. First, remember that we are all spirit beings in physical incarnation and, as a result, all of us, irrespective of gender, have a nagal and a tonal. Second, remember also that in speaking of

male and female we are referring to states of awareness, and that all awareness is relative to other states of awareness, irrespective of whether the actual physical manifestation of that awareness is masculine or feminine in gender. In Part 1 I explain the relative factor of awareness, but for our present understanding we now need to look a little more deeply at what this actually implies. To do so, let us consider the grand scheme of things.

If we look at life in its totality, we keep coming back to that age-old question: “What am I?” Although we have already answered this question, we still do not really know what our answer means. Clearly, this is a type of question we can only partially answer, in that all we can safely say about ourselves is what we know ourselves to be in physical terms. Therefore rather than try to answer a question that lies beyond our present capability of answering, let us rather ask the question in such a way that we can answer it, if only in part. Thus the real question is: “What is this me termed the tonal?” or: “What is this me termed the physical being?”

This me which is the physical being, the tonal, has, as we all know, a physical body which is not only capable of sensory perception, but through which it is also possible to perceive in terms of emotional responses, as well as mental impulses. This is the physical plane manifestation of ourselves. But is this all there is to us? Although many materialists and atheists will argue that this is so, no-one in his right mind can really agree with such a simplistic definition of man. If we care to think only just a little further than our noses, we very quickly come to realise that somewhere “inside” of us is an indwelling being that not only controls our physical body, but also our emotions and our thoughts. Yet, who is that inner being? That inner being is what we have termed our awareness, that part of our dreamer that is in incarnation. I say “that part of’ because the total dreamer is the total awareness of the spirit being, but remember that during incarnation the spirit being manifests only one polarity of its awareness in terms of manhood or womanhood.

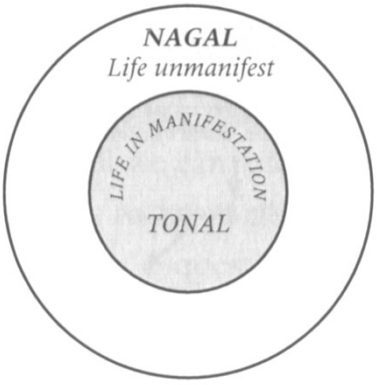


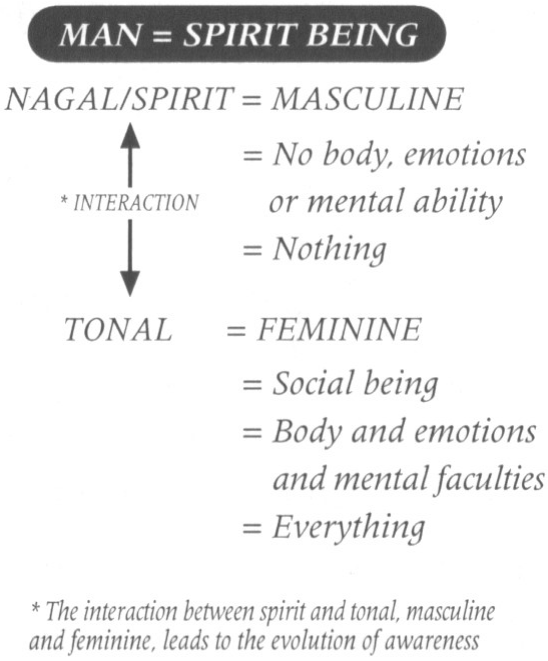

There are many different ways in which we can view the tonal, but for the purposes of this book we are going to look at only one of these

definitions. Essentially the tonal is everything we know ourselves to be, for even that part of our awareness which controls our physical body, emotions and thoughts, must also be part of the tonal, or incarnated being. Of the other polarity of our awareness, and of the spirit being itself, we know nothing. Therefore, for the sake of clarity, we term the tonal every-thing, and we term the spirit being, which is the nagal, no-thing, simply because from our angle as physical beings the spirit is nothing we know. Thus we have:

NAGAL = NO-THING
TONAL = EVERY-THING

What is implied in the above is quite obvious, namely, that the tonal is life in manifestation, whilst the nagal is life unmanifest.

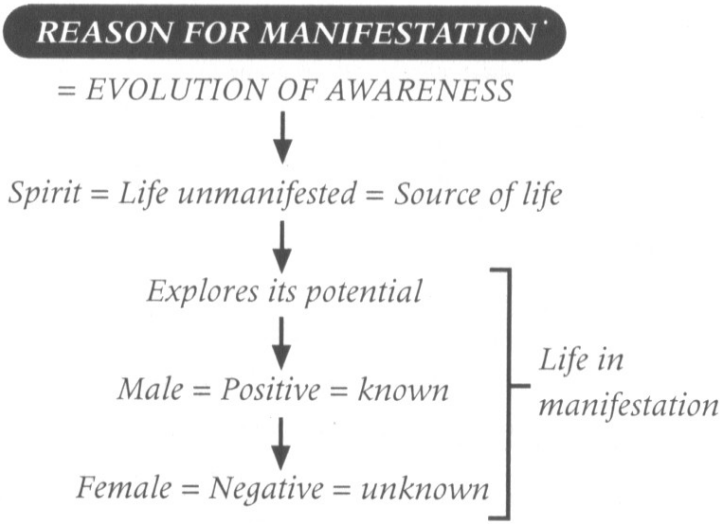



** The interaction between spirit and tonal, masculine and feminine, leads to the evolution of awareness*

This brings us back to the concept of potential, for clearly the sole purpose of manifestation is to unfold potential, i.e., the spirit incarnates as a result of wanting to explore its own potential. Therefore not only is the spirit

the source of all manifested life, but it also pervades the whole of manifested life. Keeping this as simple as possible, we say that the spirit manifests so as to get to know aspects of itself which it does not yet know, namely, its potential. However, in order to do this, it has to separate the known from the unknown. This means that the spirit has to separate that which it knows about itself from that which it does not yet know.

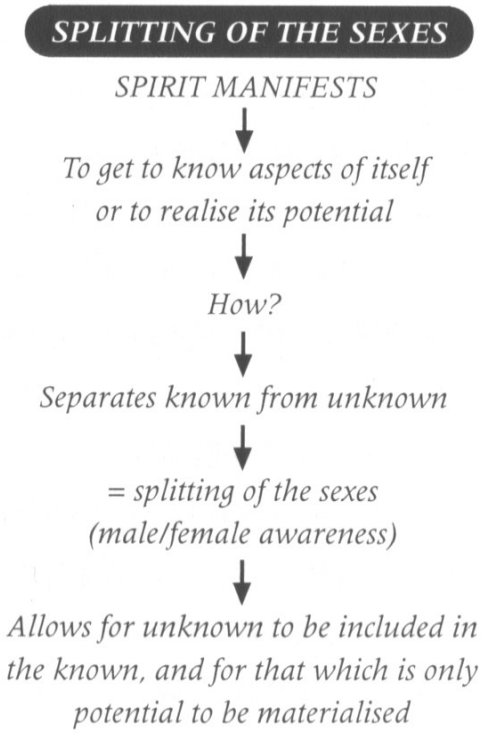

REASON FOR MANIFESTATION
= EVOLUTION OF AWARENESS
Spirit = Life unmanifested = Source of life
Explores its potential
Male = Positive = known
Female = Negative = unknown
Life in manifestation

That which is the known implies knowledge which can be utilised, and is like having money in the bank - having a positive bank balance. On the other hand, that which is unknown is like one's potential earnings, which, being only potential, cannot be used until they have been materialised in some way and have been incorporated into one's bank account. This is much like pulling off a business deal so as to earn extra income - until such time as that deal has paid off in terms of hard cash, the potential income from the deal is exactly that, namely, potential. Therefore if the known is like a positive bank balance, then relative to the known, the unknown is as yet negative, meaning that it is still pending. Thus we have:

KNOWN = POSITIVE
UNKNOWN = NEGATIVE

Now just like any good businessman, the spirit also wants to expand its business, (which is the evolution of awareness), to its maximum potential, in that the spirit wishes to include the unknown within the known. However, remember that the physical being, or the tonal, is in fact every-thing, in that it represents all aspects of manifested life, and therefore it must by definition be both chaos and order, light and darkness, positive and negative, male and female. But clearly, if the evolution of awareness is to proceed intelligently, then even at this level it is necessary for the spirit to separate one polarity from the other. It is this act of separation that gives rise to what Toltecs refer

to as the splitting of the sexes. Yet in relation to all of this we are still only referring to existence at the level of pure awareness - the awareness of the spirit being.


SPLITTING OF THE SEXES
SPIRIT MANIFESTS
To get to know aspects of itself
or to realise its potential
How?
Separates known from unknown
= splitting of the sexes
(male/female awareness)
Allows for unknown to be included in
the known, and for that which is only
potential to be materialised

So, it is therefore not a question of one aspect being more important than the other. It is simply a question of having to separate one pole from the other, for the evolution of awareness to proceed unencumbered. Within this process it is also clear why it eness, how could evolution take place? How can we run a business on money we do not have? Therefore when we state that the known is positive relative to the unknown, we are also implying that the tonal is dependent upon the spirit being, not only for incarnation, but also for direction within the course of evolution. To clarify this further let us revert once again to our analogy of owning a business.

If you have your own business, the existence of that business is thanks to you. Without you your business would not exist. Your business is entirely dependent upon the time, the effort and the money you invest in it. The reason why you invest in this business is because it has a great potential, but unless you use your knowledge, unless you use what you know, in order to develop your business, the business will fail. Therefore look upon your business as being the tonal, in which case you are the nagal. Because you are the directing force within that business, you are positive relative to the business.

From this analogy we can see how, because of the way in which life works, the tonal is negative relative to the nagal, and why it is also looked upon as being feminine relative to the nagal. Why feminine? Simply because just as it is the male who carries and secretes the life-giving sperm, so too is

it the spirit who carries and “secretes” the purpose of life. Without that purpose, without that “sperm,” there would be no conception, no birth, and therefore no manifestation or incarnation. This is equally true of you the businesswoman, for although, relative to your business, you are the male, and even though you direct that business with your sense of purpose, unless you also conceive it and bring it to birth, and continue to nurture it, there will be no business.

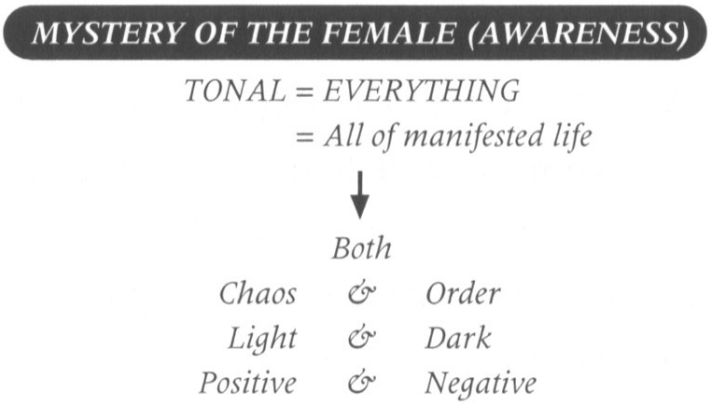
It can of course always be argued that there is no reason why it cannot be the female who provides the purpose, but consider how illogical such an argument really is. Have you ever heard of or encountered anyone who was brought to birth by a business, and whose very existence was then determined by that business? Such an argument is absurd, and is invariably the sign of a distorted mind that upholds the concept of sexual inequality. Although it is true that many people do become the product of their businesses, that is not their origin, and the behaviour of such people is as contrary to the natural order of life as is the behaviour of those who persist in practising sexual inequality. Even you as the businesswoman do not provide the purpose of your business. You merely direct your business according to a purpose you can sense - a purpose provided by your own inner spirit which is the true male in your life upon the physical plane.

From what we have looked at so far, it should not be difficult to see that because the female is negative relative to the spirit, she by definition constitutes for the spirit the unknown which, as we have already noted, is in reality its potential. This potential is of course manifested life, the tonal, and since the tonal is everything, light and darkness, male and female, the spirit must of necessity separate one polarity from the other. The end result of this separation is what we term a physical being that is either a man or a woman, and that has an awareness which is either male or female, and a potential for either masculinity or femininity.

If we look at how things work at the level of the physical plane, we find that the physical being termed “woman” is also negative relative to the physical being termed “man.” This is because she has the same relationship to man as female awareness has to male awareness. However, since they are negative, all women are in a very real sense a mixture of order and chaos, light and darkness, male and female, and it is herein that the mystery of the female lies. The mystery is centred around the fact that the female is, in essence, all of these things, for, as the representative of the tonal, she is every-thing. This does not mean that the female is some sort of freak. Instead it means that the female has a completely different configuration to the male, in that, unlike the male, the female has two distinct sides to her.

As we progress with our study of the female we will look at what this really means, but for now understand that it is this mystery which constitutes

for the spirit the unknown. So, from the angle of the male, who is the representative of the spirit, the female is very much a mystery. In fact, if the truth be told, the female is equally a mystery unto herself, even though, generally speaking, women do not like to acknowledge this.




Summing up all of the above, we find that all of us are spirit beings with an awareness termed the dreamer. That awareness has two polarities, termed male and female. Therefore, at this level of existence we are all hermaphrodites. However, in order to unfold our full potential we need to evolve our awareness, and in order to do so we have to separate the known from the unknown. This brings about the splitting of the sexes and, as a result, and depending upon what our approach to unfolding our potential is to be, we incarnate either the male-side or the female-side of our awareness.

If it is the male-side, then we have a man's body and we approach life from the angle of the spirit, that is, the known. If it is the female-side, then we have a woman's body and we approach life from the angle of the tonal, that is, the unknown. However, in working with the unknown, it is important to remember that until it has been incorporated into the known, it must of necessity be potential. And in being a potential, it is by nature every-thing, positive and negative, light and darkness, male and female, just as within any business there is the potential for both success and failure. Consequently, although as spirit beings we have no physical gender as such, being both male and female, if we wish to unfold our frill potential, we must manifest that potential. This means that we must incarnate onto the physical plane. In doing so we effect the splitting of the sexes, with the result that we incarnate either as male or female.

If we are male, then it is a simple splitting into the known and the unknown. However, if we are female, then that splitting in a sense remains undifferentiated and is still the unknown. As I have already mentioned, how all of this really works is far too technical give to the unknown the value of X, and we give to the known the value of Y, then during the splitting of the sexes the male is determined by XY, whereas the female is determined by XX, a fact which is reflected in the sex chromosomes.

The implications of this are enormous, and they amount to the fact that, unless the proper interaction between males and females takes place, the evolution of awareness does not proceed intelligently and we end up with the kind of mess we see in the world today. Because the unknown is a mystery, and will always remain so, the mystey of the female can never be fully solved. Yet, through the co-operation between male and female, the unknown can gradually become incorporated into the known. Only in this way can men achieve their full potential of masculinity, and can women achieve dieir hill potential of femininity.

In practical terms this means that the mystery of the female can never be solved, or the potential of the female can never be realised, unless she can be incorporated into the purpose, and therefore also the life, of the male. This is because it is the male which constitutes the known, and therefore also order.

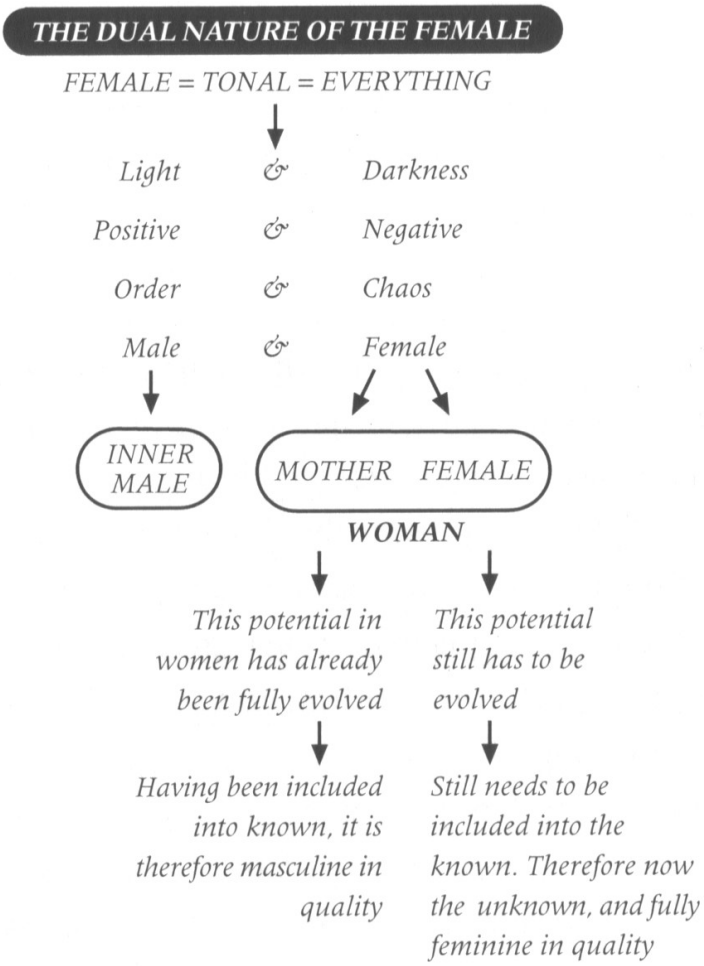
In working to realise her full potential, the female cooperates with, or assists, the male firstly, by providing him with a counterbalance; secondly, by complementing him in every respect; and thirdly, by supporting him in claiming his power. We will shortly be looking at what this actually means, but we first need to explore the dual nature of the female.

CHAPTER THIRTY-FOUR

# THE DUAL NATURE OF THE FEMALE

We have already seen that the female is essentially both order and chaos, light and darkness, positive and negative, male and female. Toltecs refer to this dual nature of the female in terms of the mother and the female. Since a mother, as a result of the relative factor of awareness, is masculine relative to her children, irrespective of their gender, Toltecs term the male in the female the mother, and term the female in her simply the female.

In any relationship the female can play either the role of the mother, or the role of the true female, and this includes her relationship with men. So, if you are a businesswoman and you run your own business, then it is the mother in you, which is masculine in quality, that is running your business. Likewise, if you are a married woman, but find that it is you who has to make all the decisions, then once again it is the mother in you who is keeping the marriage together. However, realise what this implies, especially in your marriage. Quite simply, it means that if you are in mother mode within your marriage, then you do not have a husband, but a son. From your husband’s perspective he does not have a wife, but a mother to whom he is like a little boy.


THE DUAL NATURE OF THE FEMALE
FEMALE = TONAL = EVERYTHING
Light & Darkness
Positive & Negative
Order & Chaos
Male & Female
INNER MALE
MOTHER FEMALE
WOMAN
This potential in women has already been fully evolved
This potential still has to be evolved
Having been included into known, it is therefore masculine in quality
Still needs to be included into the known. Therefore now the unknown, and fully feminine in quality

The situation described above is by far the biggest cause of unhappiness and problems within most marriages, because sooner or later the woman begins to tire of having to mother her husband and to have sex with her son, and the man, in his turn, also begins to tire of constantly being told what to do, including when and how to make love to his mother!

The possible results of such a situation are almost unlimited. For example, the husband can start to have affairs with younger women who are less likely to want to mother him, or his wife, for that matter, can start to have affairs with men whom she feels she does not have to mother. The couple can become estranged, or divorced. The man can become aggressive in wanting to dominate his wife as he attempts to assert his maleness, even to the point of becoming violent. The woman can become even more domineering in her efforts to get her husband to enact his true role as the male, with the result that the marriage either deteriorates completely, or the man erupts into physical violence, or just withdraws more and more into himself, becoming even more the little boy. But in most cases, the problem arises because the man is not fulfilling his true function as the male, with the result that the female is forced into the role of the mother.

CHAPTER THIRTY-FIVE

# SEPARATING MYTH FROM REALITY

*ALTHOUGH IGNORANCE BEGETS MYTH, WE CANNOT AFFORD TO FORGET THAT ALL REALITY IS MASKED BY MYTH. THEREFORE CARE MUST BE TAKEN NOT TO DISCARD THE BABY WITH THE BATHWATER.*

If you look at yourself, and then at every woman around you, you will quickly see that precious little of what you think you know about what it means to be a female is what you may rightfully claim as being your own knowledge, gained through your own experience. In fact, if you really want to be honest with yourself, you will have to admit that most of what we think we know about ourselves is based entirely upon two things; the first relating to our physical existence; and the second concerning the information fed to us through our social conditioning.

Think for a moment. Who and what are you? Realise that you are not your name. Your name only serves to identify you by virtue of the fact that you have a physical body. If you did not have a physical body you would not have a name, neither would you be a woman, a wife, a mother, a teacher, or anything else. However, you are not your body! As we saw earlier, neither are you your thoughts or emotions, because you can control all of these.

Regarding the second point, we can equally see that none of the information we have been fed through our social conditioning does anything towards informing us about who and what we really are. All of this information is based entirely upon other people’s perceptions and beliefs, which mostly have their basis in misconception and prejudice. What’s more, the sole purpose of being fed this information is to condition all of us, firstly, into accepting the prejudices of others; and secondly, into having to conform to the biased actions of the majority. The rationale here being that the majority must be right, and the individual must be wrong, unless he or she conforms with what the majority wants.

Consequently, if we are going to get to grips with what is entailed within the mystery of gender and, more specifically, if you are going to grasp what it means to be a true female, then we are going to have to sift through everything we think we know, in order to be able to separate myth from reality. I say sift, because it is important to bear in mind that everything, even the most outrageous fantasies, at some time had the basis of their origins in reality. Because of this we cannot afford simply to discard everything we know, as a result of the anger we feel at having been conditioned into accepting the lies, the prejudices and the misconceptions of others, for in amongst all of that trash lie the kernels of truth we are seeking.

Nevertheless, I must warn you that in our attempts at separating reality from myth, you will many times find yourself wanting to resist the concepts we come up with. The reason for this is that we are dealing here with the result of a great many generations of suppression, of inequality, of injustice and of the suffering and struggle of women the world over to try to free themselves from that humiliation. In view of this, it will all too often appear as if I am trying to force women back into the very suppression from which they are only just beginning to escape. However, I am not trying to force women back in time. If you will bear with me, then hopefully, as the contents of this book unfold, you will begin to see that far from trying to suppress the female, I am doing everything I can to ensure her liberation, and to accord to her the acknowledgement and the respect she has been denied for so very long.

I must also point out that we cannot possibly address every myth and every issue in this book. Accordingly, I have selected only the nine most commonly-held myths. But if we look at these in depth, we will soon come to see that they are in fact the source of all other myths. By addressing these basic nine myths we can gain the necessary insight to enable us to unravel any other myth, by virtue of the fact that all myths have their origins in one or another of the basic nine premises.

SECTION 2

# THE NINE MYTHS FOR THE FEMALE

CHAPTER THIRTY-SIX

MYTH ONE

# WOMEN ARE WEAK

There are a great many different interpretations given to this myth, most of which have nothing to do with the truth. The real meaning of this myth is that the female is negative relative to the male. As we have already noted, this does not mean that the woman is inferior to the male, but that the male and the female are equal but opposite polarities of the dreamer. If we look further, into the deeper implications inherent within this myth, we discover that because the female is negative relative to the male, not only does she provide the male with a counterbalance, but she complements him in every respect. In this way, the female supports the male in claiming his power. Consequently, far from meaning that the female is literally weak, the term “weak” refers to the role she is playing in the life of the male. In order to grasp this let us consider each of these points in more detail.

What does it mean to provide the male with a counterbalance? Because the female is negative, she will quite often see things very differently to the male. Therefore instead of always just agreeing with the male, the true female will express to the male her point of view, should it be different to his.

This does not imply that the female purposefully and deliberately disagrees with everything the male says, but simply that the female’s opinion adds a different perspective to what the male already knows. However, even though her own opinion may indeed be different to that of the male, this does not mean that the female is necessarily disagreeing with him, as so many men are only too eager to believe. By showing the male a different perspective, the female is in fact making it possible for him to break any fixation he may have, as a result perhaps of having become too focussed on the issue at hand.

There are always many ways in which a situation can be viewed. But, because the male is the hunter, he naturally tends to be very focussed on his

prey, with the result drat he can become so one-pointed in his way of thinking that he will quite often stare himself blind at a problem. The reason for this is that, in focussing, the male's vision becomes locked into the task at hand, and so he becomes fixated. However, once one is fixated, it is no longer possible to see other avenues of approach. An example will help to make all of this somewhat clearer.

Pierre is not happy in his work, and is therefore excited when he is offered a new business opportunity with John, a friend of his. However, in discussing the possible new venture with his wife, Cindy, Pierre notices that although Cindy is listening to him attentively, she does not seem to be as excited as he is. When Pierre asks her about her apparent lack of enthusiasm, Cindy points out to him that she feels very uncomfortable about the proposal, not because the proposal is bad, but because of the person who made it.

Thinking about what Cindy has said, Pierre remembers that he has often in the past not felt sure that he could always depend on John. Being an impulsive man, given to making rash pro-mises so as to get the approval of others, John all- too-often makes himself guilty of not keeping his word. Yet, through being so focussed on finding himself another job, Pierre overlooked this point when John made the proposal.

In this example it is easy to see how Cindy helped her husband to achieve a greater and more balanced perspective on John's offer. But the real meaning of the female providing the male with a counterbalance goes even deeper than this. The male, generally speaking, will always focus on the potential for the positive, because it is his aim to hunt down his prey. Therefore if, as in Pierre's case, he is looking for a new job, and he finds something that he likes, he will tend to concentrate on acquiring that job without necessarily looking at all the unexpected circumstances that could accompany the job. Naturally, it is not only new jobs we are talking about here, but everything in the life of the male, be it a new house, a holiday, a mistress, a mental ideal, or even a pet habit!

The female, on the other hand, because her nature is to preserve and to protect, is not only cautious, but also suspicious in her approach. As a result, the female is always on the lookout for the negative, and so is also quick to smell a rat. However, this is a natural characteristic of the true female that flies in the face of our social conditioning, and it therefore often lands the female in a great deal of trouble, in the sense of her being accused of pessimism, of being nasty and vindictive, or simply of being a bitch. It is sad to see how often a man will angrily accuse his wife of being pessimistic, instead of supporting him in his ideas and his attempts. And yet it is never the true female's intention to undermine the male's belief in himself. The only thing she is trying to do is to give him her perspective on the negative.

The true male will always welcome the female perspective. Far from making him insecure, it instead makes him even more confident, in that it allows him to look at the situation from both polarities. Therefore rather than being angered by the female's negativity, the true male will always encourage the female to give him her input, and, if the woman is a true female, she will try to point out to him everything that she perceives could possibly turn out to be negative. Because none of us can think or decide for another person, although the female gives the male her input, the final decision is still his. But if the male values the female's input, he will always take her perspective into account in making his decision.

So many relationships go wrong simply because this intelligent co-operation, which should be practised between the male and the female, is being ignored. Out of the many reasons why people do not practise intelligent co-operation, the principal one is insecurity.

Often, for whatever reason, the man does not really believe in his ability as a hunter and a provider, and so he feels insecure in his role as the male. This insecurity will generally manifest in one of two ways. The first way is for the man to become highly defensive about his ideas whenever his wife expresses something negative, in which case he will always try his utmost to prove that he is right and she is wrong. In the second way, the moment his wife expresses the negative the man will immediately agree with her and will thereby effectively leave the decision to her. But when the man does either of these things, he inadvertently throws the woman into a state of insecurity. In the first case she becomes fearful to express her perspective, because the man invariably gets upset and angry with her. In the second case, because the woman is being forced to make all the decisions, she will soon be accused by her husband of being too bossy and of wanting to wear the pants. Both of these courses of action make the woman insecure in herself, for what is she to do? Because the male is too insecure to take any action his wife does not approve of wholeheartedly, she must either agree with everything he says, in which case she is of no real use to him, or she must just assume the male role in that relationship, in which case she will indeed be wearing the pants!

The result of this lack of intelligent co-operation between male and female is that most relationships fall into two types. The first is that type in which a very insecure male constantly dominates a wife who has no say or opinion of her own, and who to all intents and purposes is nothing more than a doormat to her husband. The second is one in which an ineffectual man behaves very much like the "little boy" with a wife who is the proverbial "mother" telling him what to do when, where and how. In the first type of relationship the male, being a very poor specimen of masculinity, is not playing his true role as the male, whilst the female has no role at all. In the

second type of relationship, it is the male who has no role, whilst the woman's has become reversed, for she is now fulfilling the male role.

Although this problem is quite simple to resolve, it is not so easy in practice. Just as it takes two people to tango, so does it also take both people in a relationship to make of it a good, strong and meaningful relationship that will endure the test of time. One person alone cannot make a relationship work properly. Both the man and the woman must have knowledge of what it means to be male and female, and both of them must be willing to put that knowledge into practice, in order to achieve intelligent co-operation between the sexes. But this is where the real difficulty lies, for even when a man and a woman do have the required knowledge, the habits of a lifetime are not changed at the drop of a hat. In this respect, it is simply not possible for the male to acquire a belief in himself overnight. Neither, for that matter, is it possible for the female to acquire a trust in the male at the click of a finger. It takes time and patience, willingness and perseverance to achieve a good relationship with the opposite sex, and it takes even more effort to have a good marriage. Nevertheless, if a couple has the required knowledge, and if both are willing to work hard at it, even the most disastrous marriage can be turned into a rewarding and fulfilling experience, simply by the couple coming to acknowledge the fact that males and females think differently, and therefore that they have different perspectives on any given issue.

In addressing the deeper implications of this myth we can see that the second point, namely, that the female complements the male in every respect, really grows out of the first. If intelligent co-operation is being practised between the male and the female, then rather than the man and the woman going into competition against each other, they will instead be working together towards achieving the clarity they need. This applies both in terms of having a good relationship, as well as in being able to materialise their mutual goals.

However, here again we so often see relationships falling apart, because the male refuses to listen to his wife, or because he listens to her too much, in the sense of pushing his responsibility as the male onto her. In the first scenario either the female will do nothing to complement her husband's endeavours, out of a fear that she will upset him, or else she will become the nagging wife or the tyrannical fishwife! In the second scenario,

the female definitely does nothing to complement her husband in his endeavours, for the simple reason that he doesn't have any! In this type of relationship the man is mostly only doing what his wife has decided is best for them, and therefore far from complementing her husband, she is merely using him to help her fulfil her own ambitions.

Once again the solution is simple enough, but putting it into practice is somewhat more difficult than it appears to be. The difficulty here lies in the fact that the female must learn to step back and let the male provide the lead, something which is not at all easy to do when you can see that the male is dithering and doubting and not being confident in his knowledge or secure in his actions. Yet, if you wish to be a true female to the male in your life, rather than his mother, then you have no option other than to step back and to let him provide the lead. In other words, you either follow the male's purpose and help him to achieve your mutual goals, or you follow your own purpose and use the male as an assistant in materialising your own goals, but you cannot do both. Once again an example may help clarify this point.

Say that you and I meet. Now my purpose in this lifetime is to reveal and disseminate the Toltec teachings, so that humanity has the necessary information with which to uplift itself, and with which to turn rotten world conditions into something more pleasant and hopeful. Now depending upon what type of person you are, you will either think I am crazy, or you will like my idea. If you like my idea, then the chances are that you and I will strike up a relationship centred around the value of the Toltec teachings, and because you believe in what I am doing you will try your best to complement my work in every way you possibly can. If that is the case, then not only will you be supporting me in my purpose, but you will also be willing to let me provide the lead in the materialisation of what is now our mutual goal.

If, on the other hand, you like my idea, but are always trying to take over, in terms of wanting to tell me what to do and when to do it, the implications are that you see me as being too incompetent to bring my goal to fruition. In this case you are inadvertently undermining my belief in myself, and it will therefore not be long before I lose all confidence in myself and hand the reins over to you. Alternatively, once I have come to realise that you are, through your actions, disempowering me, I will begin to resent your bossiness, dig in my heels, and start telling you in no uncertain terms where to get off!

Should you think I am crazy, well then the chances are that you and I will just never have a relationship, let alone get married, unless of course, I really am crazy! No man wants a female in his life who thinks and tells him that he is crazy, and no woman is mad enough to marry a man she believes to be a loser! If you are wondering why I am stating the obvious here, then think again! How often do marriages not fall apart because of bad

communication or, more precisely, because of the lack of intelligent co-operation? But a lack of intelligent co-operation does not imply that either of the two people are crazy.

The third point also evolves out of the previous two, because it only really comes about as a result of putting the first two into practice. When there is intelligent co-operation between male and female, and when the female is complementing the male in his purpose, the male cannot help but use both the positive and the negative to aid him in claiming his power. Power is claimed in terms of self-respect, self-confidence, and therefore also the fulfilment of both his purpose and his goal.

The concept of power is again something which goes far deeper than the scope of this little book allows for me to explain, and therefore the serious reader is advised to study this concept in greater depth by reading my other books. However, let it suffice for now to say that power is experiential knowledge, as opposed to information. Knowledge gained through experience is something that can be used in helping one to accomplish die task at hand or to resolve the problem one may be facing. Because it is something that can be used in a practical sense, knowledge is very much power, whereas mere information is more akin to a shot in the dark, and since it has not been tried and tested, it lacks true power.

Intellectuals like to argue that information is just as powerful as knowledge, but this is only because these people always make the mistake of placing the “power” outside of themselves. Yet true power lies within, and not without, in that true power can never be taken away or lost. A man with a gun may be termed powerful, but only for as long as he holds that gun in his hands. The moment the gun is removed from his hands, he has lost his power. Likewise, because your boss has the ability to fire you, you may well perceive him to have power over you. And indeed, for as long as you believe that your boss has that power over you, he will and does have that power! But if you work yourself into the situation where you know for a fact that you are no longer dependent upon the whims of your boss for your income, then what power will he now have over you? None!

True knowledge is knowledge of the self, and any man or woman who knows him or herself is a force to be reckoned with, for such a man or a woman has true power. For example, if you simply read the information imparted in this book, you will have gained a lot more information than you

had before, but you will still be just as impotent and powerless as you were before you read it. This is because the information in itself has absolutely no power.

If, on the other hand, you use the information in this book in the sense of putting it into practice, that practice will lead to experience, and the experience will lead to knowledge of yourself and of others. Through that knowledge of yourself you can begin to change yourself in any way you wish.

To put this another way, we can say that information is very much like having a whole lot of information about writing programs for a computer, but unless you know how to operate a computer, what use is that information to you? If, on the other hand, you already know how to operate a computer, then by using that information you can write any program for any purpose you wish, and that is true power. Exactly the same is true of the human being, for unless you know what you are, and how you tick, any information you may gather will remain useless in your hands. It is a sad reflection upon humanity today that the majority of people have huge potential power, but because they have no knowledge of what makes them tick, that potential power remains firmly out of their reach. This is exactly the same as someone who does not understand computers will be at a loss as to how to make that machine work for him or her.

To return to the point under consideration, we can now see what is really implied when we talk of the female supporting the male in claiming his power. By virtue of the female simply being who and what she is, the male is able to gain a tremendous amount of knowledge about himself. To understand this, remember that we all have an inner counterpart of the opposite sex, but because none of us can interact directly with that inner counterpart we all need a physical plane mirror, or outer reflection, of that inner half of ourselves. Therefore the female is very much a mirror to the male of his own inner female, and if he acknowledges this fact then there never is any problem in practising intelligent co-operation, for the simple reason that it makes no sense to fight or to ignore a part of oneself] However, realise that by supporting the male to claim his power, the female is, of course, also using the outer male in her life to support her own inner male!

The very clear implications here are that it is only by supporting the male in her life that the female can get in touch with her own inner male, for unless she supports the outer male, she will be suppressing her inner male! Once again, it doesn’t make sense to want to suppress part of oneself.

But what does this actually mean? Quite simply, it means that only by acknowledging and working with our own inner counterparts can we ever be whole, and unless we are whole, how can we ever achieve anything of real meaning in our lives?

As far as the male is concerned, he needs the negativity of the female polarity in order to achieve clarity in terms of purpose, direction and action, for without having both polarities there can never be clarity. Unless we can clearly see both the pros and the cons, both the positive as well as the negative, there can at best be only be a one-sidedness that is thoroughly subjective rather than objective.

As far as the female is concerned, exactly the same is true, except that the implications are naturally very different. Because the female needs to support her inner male, so as not to suppress a part of herself, she must also use the outer male in her life as a mirror for her inner male. Therefore it is only by also supporting the outer male that she can support her inner male, and this means that she must take the outer male's lead. Unless the woman wants to dominate her inner male, in which case she will be suppressing him, she has no other option than to hand the reins over to the outer male on the physical plane. Only in this way can she support her inner male. Doing anything else will merely plunge her headlong into the role of the mother, and in no time at all she will be threatening every man in her sight!

If you wish to threaten die men in your life, then that is fine, but then don't complain if your relationships are not working for you, and if every man resists you and fights you at every turn. If, on the other hand, you do wish to become a true female, you will also quickly come to realise that, far from being weak, the true female holds enormous power by allowing herself to take the male's lead. To grasp this, let us look at what it really entails.

Earlier it was mentioned that it is only possible to reveal the mystery of the female when she becomes incorporated into the awareness of the male. This means that the female's awareness first of all has to be made part of the known, and this only comes about through the intelligent co-operation between herself and die male. Then, because the male is including her into his world, i.e. the known, her natural negativity now becomes a useful commodity and not just a threat. As a result, the female can now concentrate on being a true female, instead of having to compete against the male. Having been included in the equation of the male (the known), the female now has her own intrinsic value, and therefore rather than having to fight males to get them to acknowledge her, (in which case they never will), the male now becomes eager to listen to her and to take her guidance into full consideration. The irony here lies in the fact that if the female wants to be the male's equal, she must first be willing to step back and to take his lead. And if she does, he happily and willingly elevates her to the status of his equal!

If this sounds like male chauvinism to you, then I urge you to think very, very carefully! It is not men who made universal law. All of us are just the products of life, and we come into life as either men or women. We have a

choice as to whether we like it or not. We have a choice as to whether we wish to fight universal law or make it work for us. And above all, we have a choice as to whether we wish to claim our power or dissipate it!

If men try to suppress the female, they only succeed in suppressing one polarity of their total awareness, and so they become one-sided and subjective. Lacking in objectivity, they become ever more withdrawn, which in its turn leads to a lack of inspiration and therefore creativity, and this ultimately also causes the male to become ineffectual. By suppressing his own inner female, the male disempowers himself, for instead of including the unknown within the equation, he is now working only with the known, that is, himself, or at least the little he knows of himself. Of his own inner counterpart he knows virtually nothing, and therefore how can he possibly include the unknown within the equation? Refusing to listen to the female, such a man lacks clarity, and therefore his vision too is clouded, his goal is not clear even to himself, and in having nothing but a vague goal he lacks a real sense of purpose and direction. Such a man is engaged in that infertile, unproductive activity I personally term “mental masturbation.”

Similarly, if women try to dominate the male, they only succeed in materialising one half of the female awareness, namely, the mother. Of their own inner male they remain completely oblivious, and being oblivious to the true purpose and role of the male, such women have no respect for the men in their lives. This in turn also implies that they have no respect for their inner male, for a part of themselves. But it is simply not possible to respect your heart and not your liver. You either respect all of your body, or you abuse all of it. Even if you swear blind that your heart is more important than your liver, you will in practice die very quickly should you abuse your liver! Wanting to mother everything in sight, the woman who dominates the male soon enough becomes a toothless and infertile old hag! As mother, you may well be able to say “Jump!,” and everyone around you may well ask “How high?”, but to what effect? Is that what you want for yourself? Is that what femininity means to you? Do you see men only as little boys to do Mommy’s bidding, which occasionally also means being used by Mommy as a dildo?

Women are indeed far from weak, but because the true female consciously chooses to step back in order to take the male’s lead, she will often appear to be weak. However, whenever the female steps back for the male, every true male knows without any shadow of a doubt that he is ensnared even more firmly than any animal caught in a trap. Every true male can sense the implications when the female cocks her head to look up at him with such innocence. She might be smiling ever so sweetly, but in his heart of hearts he already knows that that female waiting upon his lead has chosen him to show the direction and, having been chosen, there is no escape. The male knows that one way or another she will stalk him, manipulate him, kick his butt, or do whatever else it takes to get him to

claim his power as a male. When he does so, he will lead the two of them into fulfilling what she can sense is both his purpose as well as that of her own inner male. And yet, all the time she will be so sincerely encouraging, so uplifting, so supportive, but also so utterly staunch in her belief in him! What male can resist such a temptation? What kind of a male would even want to try to escape it? No! The true female may appear to be weak, but in that “weakness” lies her greatest power over the male, and indeed also over every other woman who has traded her skirts for a pair of pants!

In our treatment of this first myth we have also laid the foundations for the other eight, and therefore we will be able to cover die remaining myths rather more quickly. We will also begin to see how interrelated they all are. What will help you greatly throughout our study of the myths, is if at the end of each you make for yourself a list of all the ways in which you fail to live according to the information and principles imparted. If you do this, you will very quickly come to see the causes of your behaviour, and once that much is clear, you will be well on your way to being able to change yourself and your ways. Remember, knowledge of the self is true power!

CHAPTER THIRTY-SEVEN

MYTH TWO

# WOMEN ARE DEFENCELESS

The underlying truth of this myth lies buried in the fact that the female must be able to relate in the true sense of the word. But in order to grasp what this really means, let us first look at what is implied by the term “defenceless.”

Most people have absolutely no idea what it means to be defenceless within the process of life, for in their minds there exists only the idea that “It is me and the big bad world out there, and everybody and everything is out to get me!” As a result, people tend to be highly defensive, and in the process they never come to realise that by being so defensive no-one can get near to them, not even a friend! And spouses? Well, needless to say, they are the biggest threat of all!

Confrontation is one thing, but being defensive is an altogether different kettle of fish. If someone threatens me in some way, then I have the right to confront that person should I wish to do so and, if need be, even to defend myself physically against that person. But it is not really physical defence we are talking about here, for we are in search of what it means to be a true female. As we have seen, this means that we are working with awareness, and awareness cannot be physically endangered. Therefore the type of threat we are considering here is that type which threatens our self-image, our pet theories and beliefs and, most important of all, our pet prejudices and preconceived ideas. However, if we are really wanting to gain knowledge of our true selves, why should we wish to defend such garbage! We ought to welcome confrontation by being completely de-fenceless, that is, without hurriedly wanting to erect barricades between ourselves and our opponent.

People hate having their buttons pushed, and yet the only reason why this is so, is because none of us like having our noses rubbed in our weaknesses. We prefer to pretend that those weaknesses are not there, and

then whenever they cause us to stumble and fall, we either try to hide that failure, or else we become almighty cross with whoever happens to have noticed it. Does that sound familiar? But consider how utterly futile and unintelligent this behaviour really is. If you keep spilling hot tea into your spouse's lap every time you want to hand him a cup of tea, why should you become angry and upset when he points out to you that it may be better to put the cup down on the coffee-table next to him? No! If you really want to become a true female, then you should not try to defend the very stuff that is causing you to fail in your endeavours.

If we wish to master anything, be it playing a musical instrument, playing tennis, achieving a degree at university, or gaining knowledge of what it is to be a true female, we need, more than anything else, a willingness to be completely open and defenceless. In other words, we need to be totally honest with ourselves. Pretending that you play the violin beautifully when in fact you make it screech and wail, or pretending that you are an expert on the tennis court when in fact you cannot even hit a soccer ball with a bat as big as a bicycle wheel, is just plain stupid. And what's more, it is also painfully clear to everyone else that you are a fake, and stupid on top of it, for trying to pretend that you are so accomplished! Therefore by being defensive, who are you actually trying to kid? The only person you are kidding is yourself.

If you are always on the defensive and desperately try to justify every word spoken and every action committed, you are not being open - you are just being a bigot who does not know the difference between defensiveness and confrontation, that is, confrontation of the self. In being defensive the only thing you accomplish is to defend a point that you inherited from somewhere along the line, either from your social conditioning, or from a prejudice or a preconceived idea. By defending it, you are just wanting to be right, even if everyone around you can clearly see that you cannot play either the violin or tennis to save your life!

Wanting to be right has got nothing to do with the real meaning of confrontation. Confrontation means that you have the honesty necessary to confront your own behaviour openly and defencelessly whenever you notice it yourself, or whenever someone else is kind enough to point it out to you. I say "kind7 because I mean kind. Unkind people will not risk your anger by telling you the truth - instead they will giggle and laugh at your foibles behind your back. Only the kind soul who truly cares about you will also point out to you your failures.

Of course, being defenceless does not mean that you have to be a doormat. However it does mean that, as a true female, you must be open enough, defenceless enough, to be able to relate, firstly, to the male; and secondly, to the meaning of freedom. In our treatment of the first myth, we have to some extent already covered one aspect of what it means to relate to the male. The other aspects will become clear as we continue to work our way through the myths. But what about the concept of freedom? Freedom from what?

The concept of true freedom is vast, but for our present purposes it is sufficient to look only at the face value of freedom. In our heart of hearts, we would all like to be free from the debilitating restraints of our social conditioning. Because of this, freedom means having the freedom as an individual to think for yourself, and to act on your own steam, rather than always having to dance to the tune of society, and being dictated to by restrictions imposed upon us by the beliefs and prejudices of others. Freedom means having what it takes to be a female in your own right, and not to be a female like your mother, or like your grandmother, or your great-grandmother.

Naturally, freedom to live our lives according to our own standards implies that we as individuals also have our own set of values which we believe to be the right ones for us personally. If the values we hold are indeed the right values, then we should be able to see the proof of that from the results we are getting within the process of life. In other words, in relating to the male, as well as to the world around her, the female must be open enough, defenceless enough, to see for herself if what she believes in and practises is actually successful, or not. If what she is doing is working, then obviously it is a right value. But if she can see that whatever she is doing keeps causing the wheels to come off, then she must assume that either she has misunderstood what could possibly be a right value, or alternatively, the value itself could be wrong.

This whole book is about the right values within the process of life, and therefore by the time you have finished reading this, you will be in a position to decide for yourself whether you personally agree with these values or not. But for now and, as a rule of thumb, whenever you are in doubt about whether something is a right value or not, learn to look at it objectively. Whenever we are doubtful or confused about a particular issue or value, we have only to look at the same in somebody else’s life, and it suddenly becomes so very easy to see whether you agree with it or not. Does that sound familiar? Yes, it should, since deep down inside we all know what is right and what is wrong. The only problem is that we do not always want to acknowledge to ourselves what we really do know. Sometimes it is just a

whole lot easier to keep fooling ourselves. At other times it is such a nice escapism to pretend that we do not know, and that we are confused. In this way we can justify to ourselves, and to others, many an act which we know for a fact is neither right nor honourable.

This then brings us back to the concept of confrontation, for if you are ever going to relate to the male in your life, you must first of all be free to do so. In the final analysis, freedom means that you are open enough to be defenceless. True freedom means that you live a good, strong life based upon values you know are right. If you do that, you will have nothing to defend, no acts to justify and no buttons that anyone can push, even if everyone around you were to try their utmost to challenge you on everything in your life. To be able to stand tall and proud, and to be able to answer calmly and confidently, any question fired at you, knowing within your heart of hearts that you have nothing to hide, that you have nothing to defend and therefore that you are right, is a freedom which cannot be expressed in words. But such a freedom can only be acquired once we have made the decision to be defenceless in confronting firstly, ourselves; and secondly, others.

You will find it enormously useful if you now write down your own examples of how or when you choose to be defensive rather than to confront either yourself or others. If you do this, you will be amazed to see what utter rubbish you have come to accept as being the right values in life. You will begin to realise how the values you hold are not actually your own values, but are values which you have inherited from somewhere or someone, and which you have never really questioned. Most people’s values are values learnt from their parents, from their teachers, and from what they just somehow or other picked up in their lives through social conditioning. Worse still, these values are just assumed to be right, when in actual fact they have never been questioned, nor consciously tried and tested as to their validity and effectiveness. And then on top of all of that, you will also find a whole heap of so-called values which you carry around with you, but have never actually put into practice. Why then carry all that junk? What happened to your own values? Or have you never had your own?

Strange creatures, are we not? We willingly put upon our shoulders the yoke offered to us by others, and then we wonder why our lives are such a burden! We allow others to direct our lives, and then we wonder why we constantly drive into a brick wall. Yet, because of our fear of confrontation we never actually confront ourselves or others. Instead we just keep defending values which are not our own, and rather than changing the values, we keep justifying the fact that every time we drive into a brick wall the wheels come off!

CHAPTER THIRTY-EIGHT

MYTH THREE

# WOMEN MUST BE SUBSERVIENT

This is perhaps the cruellest myth of all, since it has caused millions of women the world over, and throughout the ages, to be abused horribly, physi-cally, emotionally and mentally, by every Tom, Dick and Harry. And yet, buried deep within its roots, is a vital truth - a truth which is so extensive in its implications that several books can be written on this one myth alone. However, for our present purposes we will keep it as brief and as compact as possible. Therefore, put quite simply, we find that the underlying truth in this myth is that women need to be contained. Let us see what this really means.

The female is by nature chaotic, for being the tonal, which is every-thing, she more often than not thinks one thing whilst feeling another. As a result, it is perfectly normal for the female to be busy with several things at the same time, whilst also being perfectly capable of finding order within disorder, and logic in the irrational. From an objective point of view it may appear that the female's life is a disorderly chaos, but within that mixture of the known and the unknown, the partially completed tasks amidst several new projects, the mixture of clear thoughts and only vaguely sensed feelings, the female blows exactly where she is and where she is going.

Therefore every female has the ability to talk to a friend on the telephone while coobng breakfast, seeing to it that Johnny brushes his teeth before going to school, reminding her husband that his great aunt is coming to dinner that evening and that he must therefore not forget that she likes her gin and bitters at six-thirty sharp, that he must not wear jeans, as his aunt detests them, and that he must remember to fetch Johnny from his soccer match on the way home. In between all of this, it is also not uncommon that the female will also rescue the parrot from its fight with the dog, remember to feed the parrot and the cat, phone Johnny's school to find out if Johnny really did not have any homework the day before, and make a mental note that on Friday evening she and her husband have to attend the birthday party of a friend who has asked her to bring special Perrier water

stocked at that odd little shop just two blocks from the library off Markson Street, where parking can be found up the alleyway behind the supermarket at which she can also buy Johnny a new pair of soccer shorts, for it is so much cheaper there, and, oh yes, then she can at the same time drop off her books at the library! All that activity, planning, thinking and recollecting within the space of breakfast-time, whilst also doing her make-up, drying her hair and getting suitably dressed for a cold day that could become warmer later on whilst she is in town, where it could become difficult to find somewhere to take off her vest!

It might look like a total chaos, but for the female, this is order within disorder and logic within what, for the male, is more akin to highly irrational mental gymnastics! How on earth did she know the dog had knocked over the parrot's perch in the sewing room whilst she was talking to her friend on the telephone in the kitchen, checking Johnny's teeth and frying eggs? How does she manage to feed the parrot and the cat in the midst of drying her hair, without becoming upset and flustered? And how does she know about parking in the alleyway when he can never find parking anywhere? Perrier water? Prices? Six-thirty for gin and bitters? He could have sworn that the last time aunty came to visit she had whisky on the rocks. But then coming to think of it, maybe it was because they had run out of bitters. No jeans? Aunty doesn't approve of jeans? How did she know that, for Pete's sake? Aunty never talks about anything other than playing bridge and the fact that she disapproves of the political machinations of the right wing!

However, although this state of being is natural for the female, she can only really fulfil her role successfully if she is being contained, by a male in her life. If she is not being contained this state of being will either force her into going over the top, or else it will cause her to start feeling inadequate and somehow inferior. But what does it mean to be contained?

Being contained does not mean that the female is being suppressed or dominated in any way. Instead it means that the male has absorbed her fully into his life, in such a way that she feels acknowledged, loved and cared for. If the male does this, he automatically values her opinion and feelings with respect to all of their mutual endeavours and will always take them fully into account. By acknowledging, loving, caring for, and so, fully absorbing die female into his life, the male makes sure that the female is always included in all of his decisions and plans. Consequently, the female does not have to worry about where they are going, or whether they have enough finances for the bond on the house, or whether the insurance premiums are up to date, for she knows her male's strategy and plans as the provider, and therefore she also knows that he is seeing to all of that. Being freed in this way, she can now concern herself with the needs of the moment, irrespective of whether that means having to rescue the parrot, phone the school, organise dinner or remind her husband to fetch Johnny after soccer.

The result of this intelligent co-operation between male and female is that the female now has the freedom, not only to cope with the needs of the moment, but also to go into the unknown, and there to search her own feelings in connection with the male's quest for clarity. Knowing that she does not have to worry about hunting and providing as such, for that is the male's responsibility, the female can instead concentrate on how best to guide him in achieving the clarity he seeks. This she does, not because she is clairvoyant, but simply because she is so highly skilled in doing multiple tasks simultaneously, that she can and does sense the interrelationship of everything. In fact, it is exactly because of her ability to sense the interrelationship of all, that she is able to do so many things at once. Yet, this ability is very much a sensing rather than a knowing and so, the true female can seldom explain to the male why she feels something in a certain way. Such feelings she will simply dump in his lap, and it is then up to him to figure out what those feelings translate into, and what best to do with the facts uncovered in this way. To see how this works in practice, let us look at an example.

Say that Clint has been offered the opportunity to invest in a small printing business, and has just the evening before asked his wife, Claire, what she feels about the proposal. At first Claire does not really know what to think about this, except that she somehow feels it could be a good investment, provided Clint knew more about the practicalities involved in printing. Realising that Claire is right, in that he does not know very much about the printing business, Clint sets out the following morning to hunt down as much information as he can about printing. That same morning, Claire receives a phone call from a friend who tells her that the husband of a friend of hers has just started up a business importing paper at bargain prices. Just then Claire hears the parrot screeching from the sewing room and, sensing that his perch has been knocked over, she rushes and finds the dog and parrot engaged in a violent disagreement. Having rescued the parrot, Claire returns to the phone with the vague feeling that the incident with the parrot, the news about the imported paper and the highly indignant dog are all somehow connected to something she should be taking note of.

Later in the morning, Claire is preparing to do some shopping for dinner that night, but remembers that she must also return her library books before the end of the week. Thinking about the books and the library, Claire decides to drop the books off on her way to do the shopping and, at the same time, to see if she can find in the library any books on printing that Clint might find useful.

Claire does not end up finding anything enlightening about printing at the library, but talking to one of the librarians, the lady suggests that Clint should try to get the information he is seeking from the Chamber of Commerce and Industry. Armed with at least that much information, Claire

goes shopping and then home. Once home, she phones Clint to tell him about the librarian’s suggestion.

In the meantime, Clint has also been asking around for more information on the printing business, and has found out that unless the printer has access to paper at a reasonable price, it can be a risky business. When he shares this information with Claire on the phone, she excitedly tells him about the news her friend gave her that morning, and then goes on to tell him about the librarian’s suggestion. But after the phone call, Claire, for some strange reason, begins to feel uneasy about something she cannot put her finger on.

Later in the day, while engaged in conversation with Clint’s great aunt, Claire tells the aunt about the incident with the parrot and the dog, but the aunt, in her usual offhand manner, dismisses the incident with a wave of her hand. She sarcastically goes on to point out that dogs tend to be just as stupid as their masters, especially when, having knocked someone off his perch, they end up being far too honourable, because of a misplaced sense of loyalty, to put up a really good fight for their own rights.

Once again Claire gets that uneasy feeling that all of this is somehow connected to something she should be taking note of.

However, it is only later, when Clint joins them for drinks, and tells them about his own day, including his trip to the Chamber of Commerce and Industry, that Claire begins to see the thread of meaning in what she had been sensing all day. When he tells them that the only thing he managed to learn from the Chamber of Commerce is that there is fierce competition between printers, Claire suddenly realises that this is what the parrot and the dog had showed her that morning. So it is now clear that if Clint is going to get ahead in this business, he will, as his aunt pointed out earlier, have to be prepared to fight for his rights.

Later that evening, once Aunty has gone home, Claire shares her insight with Clint and, in absorbing what Claire noticed, Clint realises that if he is going to make a success of the printing business, he will indeed have to put aside his natural tendency not to want to impose himself upon others, in that he will not be able to afford to worry about knocking others off their perch, as it were. Clint now concludes that the only way he will be able to compete in the printing business, is to use his and Claire’s newly- found contacts in the paper industry to undercut other printers, even if this means that these other printers will possibly go out of business.

Whilst both of them have been fulfilling their own roles within daily life, Clint has found the clarity he was seeking, and Claire helped him enormously in his task, even though she never once neglected her own duties, or in any

way tried to assume the male role of being the hunter. From this example it should also be clear how the female can and does take the male's lead. Once

Clint had made his intention plain, Claire did not question or try to invalidate her husband's interest in the printing business, but busied herself with following the direction he had pointed out. In doing so, she also ended up giving him full support in his sense of purpose.

Rather than playing the doormat and simply agreeing with Clint that going into the printing business was an excellent idea, Claire co-operated intelligently by using her own feelings to help Clint find the necessary clarity. As a result of her actions and her input, she very much provided him with a counterbalance. Without that counterbalance, Clint may well have embarked upon the business in full trust, and without having done the necessary research first. Moreover, by having done her part, in her own inimitable female fashion, in practising intelligent co-operation, Claire also complemented the efforts of her husband fully, in every way she could. Finally, by not telling her husband what to do, when to do it and where to do it, but simply by bringing him the information he needed in order to achieve clarity, Claire did not allow herself to assume the role of mother. Instead, she chose the female route and stepped back, thus allowing Clint to make up his own mind with respect to the business. By doing this, she is also supporting him to claim his power amongst his competitors if he does decide to go ahead with the business.

We can also look at all of this in a slightly different way, by saying that the female has two options open to her. The first is to go into competition against the male and fight him. In this case he will have no respect for her, for no male can respect a second- rate male. The second is to acknowledge the fact that the male must contain her in such a way that she will take his lead, follow his direction and support his purpose, not because he is forcing her into submission and subservience, but because she believes in his sense of purpose, vision and ability.

Looked at in this light, it becomes apparent that containing the female means also winning her trust and keeping that trust, something which is only possible if the male is strong and clear, confident and creative. No female can possibly trust a man who is weak and feeble-minded. Neither can she respect such a man when he wishes to enforce his weakness upon her physically, emotionally or mentally. This is in fact no different to the way in which the government of a country contains its citizens. If the government is strong and clear, confident and creative, the people flourish and prosper, and everyone is happy, because they feel safe, secure and cared for in being contained. But if the government is weak and feebleminded, the people begin to suffer, become restless and angry, and it is not long before crime, violence and anarchy begin to destroy peace and prosperity. In exactly the

same way must the female too be contained, in the sense that she must feel secure in knowing what it is the male believes in, and what it is he is striving to achieve. Only then can she define her own role and thereby support the male in his purpose, so that they both can benefit.

In the example of Clint and Claire we can clearly see the reflection of the analogy concerning the government of a country. Just as it is the government who provides the people with the safety and security they need in order to go about their daily business in fulfilling their own purpose, so too does the male provide for the female, so that she can fulfil her purpose. Yet, the purpose of the government is also the purpose of the people, and if it is not, we have anarchy. Just as the government is chosen by the people because it has a purpose the people can believe in, so too does the female choose a male because she believes in his purpose. Therefore she will do her utmost to support that purpose, so that she can flourish and prosper in her own pursuit of fulfilment and happiness.

However, once a government has been chosen, it is senseless to fight that government, unless, of course, it turns out to be fraudulent. One must lead and one must support, for such are the universal rules of intelligent co-operation. As a friend once remarked to me, “There is no point in having a dog if you want to do the barking.” Likewise is there no point in electing a government if the people wish to overrun that government.

If a government is to do its job properly, it must set about containing the efforts of the people who elected it. This it does by fulfilling its purpose, the bottom line of which is its true role. And if that government is to be successful in its role, then the people must support it, and for no other reason than the fact that the government and the people are two sides of the same coin, just as the male and the female are the two polarities of awareness. A government without a country is nothing but a useless unproductive group of people. And a male without a female is equally unproductive, remaining just an ordinary man. But a country with no government is a chaotic mess, just as a female without a male to contain and direct her will eventually succumb to chaos.

A government and the people are one, just as male and female are one, and it is this interrelationship between government and people, between male and female, that determines the interaction and interdependence termed intelligent co-operation within the process of life.

Having stated these facts, I must nevertheless also point out that none of this can be taken purely at face value. The reason for this is that male and female pertain to states of awareness, and since all of awareness is relative, it should never be forgotten that we must take into account the relative factor of awareness. Therefore a bachelor is not necessarily an unproductive and useless man. Such a man may well be the director of his own business, in which case he will very much be the male relative to all of his employees within that business, irrespective of their gender. If he is a good male, and contains his employees properly, the business will flourish, and so too will his employees. If he does not contain his employees, they will be without leadership, without direction, and therefore without any real sense of purpose, other than to grab what they can whilst the going is good. Such a business must and will fail, with the result that the employees too will suffer.

However, the above is not entirely true of a woman. The reason for this is that in order to be a true female she must support the male, her counterpart. Therefore although a woman can become the director of her own business, or even the Prime

Minister of a country, such a role denies her the possibility of realising her full potential. To be a director or, for that matter, a Prime Minister, that woman must assume the male role relative to die business or the country, and such a role will place her very firmly in the role of the mother. There is simply no other way, unless this woman has a male in her life who is containing her and leading her. However, if that is the case, then know that although such a woman may appear to be a director or a Prime Minister, she is in fact only the public figurehead, for leading her behind the scenes is her chosen male.

Although feminists will try to shout me down furiously, and will accuse me of being a male chauvinist, remember that you cannot blame me or any other male for universal laws that were not designed by men. It is true that men, in their ignorance and weakness, have abused those laws so as to suppress women and to deny them their rights, but this does nothing to change those laws. Neither men nor women can change the natural scheme of things, since this is far beyond our ability to change. We can violate these laws if we wish, but as with any violation of law, there is always a penalty attached to every violation. Thus it is not a question of me wanting to violate the rights of women - it is rather the feminists who are doing the violating, by encouraging women to assume only the role of the mother, in denial of their true femininity.

There is nothing to stop any woman from doing what she wishes to do. She can, if she chooses, become the director of her own company. She can become the Prime Minister of her country. She can be ordained as a priest and lead her congregation. She can join the armed forces and become a

great military leader. In fact, apart from the sexual act, there is nothing a man can do which a woman cannot do even better. But there is one thing which neither men nor women can escape, namely, that there are consequences to every decision we make and every act we implement.

It is simply not possible to save your money and spend it. It is simply not possible to have your cake and eat it. It is simply not possible to be male and female. You either save your money, or you spend it. You either manifest your masculinity or you forfeit it. You either claim your femininity by becoming a true female, or you forfeit that birthright.

To reverse our roles as male and female, although perfectly possible, is not the answer, for the most pure and simple reason that it brings no joy and no fulfilment. You can be the most successful and powerful woman in the world, but every male in your life, no matter how strong he is, will be female relative to you unless you take his lead, follow his direction and support his purpose. Further, even with the best sex- change in the world, you will always still be only a second-rate male! I cannot change that, and neither can you, or any other woman! We do not dictate universal law. We simply make those laws work for us by co-operating intelligently with them.

If the mystery of the female is going to be resolved, then she must be incorporated into the known. This means that she must become a part of the life of the male, and support his purpose. That purpose is to incorporate the unknown into the known, that is, to solve the mystery of the female, to solve the mystery of the tonal. Why? Simply because we cannot use something which we do not know or understand, irrespective of whether we are men or women. And just as it is the male who carries the life-giving sperm, so too is it he who has to impregnate the female, so that she can bring to birth his purpose. This enables both of them to map out the unknown and to solve the mystery of the tonal, so that the female can be included within the life of the male. Without that inclusion there is nothing productive - there is only stagnation and sterility. Without that inclusion there is only the battle of the sexes or, worse still, the reversal of the roles of the male and female.

Finally, before we leave this myth, consider why it is a man writing this book, and not a woman. If you have been wondering about this, then maybe now you can grasp why. I have little doubt that there are women out there who could have written this book better than I. But the question is, “Can you as a female take the lead of another woman?” If not, I rest my case. As a true female you will take my lead, for in your heart of hearts you know what I say rings true. Whether or not you take my lead is your choice, your decision, and finally your responsibility. I can only be held responsible for the consequences of your decision should you choose to take my lead. If not, then the consequences of your decision are not my responsibility.

CHAPTER THIRTY-NINE

MYTH FOUR

# WOMEN DON'T THINK

In considering this perfectly silly old myth we will see how in effect we are still only adding in the details pertaining to Myth One. But what truth is hidden within this myth? The truth we are seeking is that it is wrong for the female to rationalise, for if she does, she cannot possibly support the purpose of the male. In order to grasp this let us look more closely at what it means to rationalise.

To rationalise, basically means that we can make excuses for anything, and we can make ourselves believe anything that we want to. To rationalise is quite literally what the word tells us, namely, that you consider the options open to you within any given issue, and you come to a decision as a result of having weighed up your options. However, rationalisation does not necessarily mean that what you have come up with is right. In fact, most of the time it is just a question of choosing the lesser of two evils, and just because something is the lesser of the two evils it does not make that evil right. Deep down inside we all know what are the right values in life, and no matter how hard we try to rationalise wrong action, we cannot ever justify the fact that we know we are doing something which we can feel, or sense, is wrong.

Not to rationalise does not mean that you must not use your mind, but it does mean that you must take care as to how you use your mind. In using your mind you must remember that your life, your purpose and your fate is completely tied in with that of the male. Therefore, in order to be a true female you must learn to direct your thinking in terms of how best you can aid the male, firstly, to achieve his purpose, and secondly, to fulfil his fate.

It may help if we digress at this point to clarify what is meant by fate versus purpose. Fate is not really what people have come to believe it is. Fate is the mission, or the task, assigned to us in this incarnation. However, since very few people ever really know what it is they are meant to be doing in this lifetime, they can only really be guided towards the fulfilment of their

fate through the medium of feeling. Being alert to, and then following our feelings translates into a sense of purpose. Feeling, in this sense, is very much what is described as gut feel or intuition, and when it is strong, that is, not being suppressed by rationalisation, it can and does guide people into achieving phenomenal success in their lives. Such success is not confined only to financial success, but also includes success in relationships, in achieving happiness and satisfaction and, in short, in fulfilling one's fate. Therefore fate is the mission we have to accomplish in this lifetime, and purpose, or more precisely, the sense of purpose, is what guides us into how best to fulfil that fate.

If we return now to what we are considering, namely, that in order to be a true female you must learn to think in terms of how best you can aid the male, firstly, to achieve his purpose, and secondly, to fulfil his fate, we can see that what this boils down to is that you are quite frankly manipulating the male. By aiding the male in this way you are urging him into getting on with the job, so that you too can achieve your purpose and fulfil your fate which, remember, also happens to be his fate. The fact that your chosen male will have the same fate as you, should not be surprising, if you recall that the only reason you chose this particular male is because you believe in his purpose. But to believe in a purpose means that it is also your purpose, reflecting your fate. It is impossible to believe in a purpose which is contrary to one's fate, although, admittedly, some misguided people do try to force themselves into such odd behaviour.

Having clarified this point, we now come to the million dollar question, namely, "How to achieve this?" The best way in which to do this, as we saw in the example of Claire in the previous chapter, is to follow your female intuition, or your gut feel. What this really means is that we must learn to listen to our hearts.

Everyone has been taught, or rather, encouraged, to rationalise, but none of us have ever been taught to listen to our hearts. Listening to the heart means listening to our gut feel, and then acting upon those feelings, rather than acting upon rational assumption. The rational mind is in fact only the human being's own in-built computer and, just like any computer, is only as good as the information stored in it. But the information stored in the computer, in the rational mind, is what constitutes one's view of the world. That view of the world is based mostly upon preconceived ideas and

prejudices, and is therefore quite literally the way in which we have become conditioned into looking at everything in our lives, including what it is to be female. Furthermore, because people have become conditioned into living in their heads, instead of listening to their hearts, that conditioning, which is a part of their view of the world, has also bred in people the desire to rationalise, in their attempts to justify wrong action. As a result, few people really listen to their hearts - instead they engage in endless internal chatter that goes round and round in the mind indefinitely. But clearly, that internal chatter has got nothing to do with listening to your heart.

As paradoxical as it may appear at first, listening to the heart is in fact true thinking. The academics of this world do not like to admit it, but the truth of the matter is that all so-called “great minds” act upon feeling. Therefore, irrespective of whether it is a new invention, a remarkable discovery in science, a musical composition or a great work of art, the creativity that has led to such works has its origin in feeling. Only once that feeling has been translated into a mental vision of what can be, does the inventor, scientist, composer, or artist use the rational mind to work out the practicalities involved in materialising his vision.

In trying to listen to our hearts it is vitally important that we remember always to look upon our life as one whole, that has both meaning and purpose. If we do not do this, then our life always appears to be a mixed bag of unrelated mishaps and luck which seem to make no real sense at all. If we see our life in terms of a mixed bag of odds and sods, then it is clear that we cannot possibly glean any real sense of purpose, let alone gain a vision of our fate. It is therefore necessary for us to take stock of all of our life’s experience. In doing so, we must strive to be open enough, to be defence-less enough, in order to detect the connecting threads that run throughout our life. These threads not only show clearly what is really taking place in our lives, but they also inspire in us the sense of purpose that will ultimately lead us into fulfilling our fate. Besides these threads, we are always surrounded by more than enough guidance from the world around us. Therefore, all we have to do in following the threads, is to listen to this guidance, by not allowing our view of the world to close us off from what we can sense is our purpose and our fate.

It may help to show what is meant by listening to the heart if we look at a simple example. Say you have a problem in your marriage. Now you can either engage in endless internal chatter about what is wrong, about what you should do, about what you would like to do, and about all sorts of fears, doubts and worries, or alternatively, you can simply open yourself up to receiving guidance from the world around you. If you follow this latter course, you will find yourself looking at other people’s marriages. This will lead you into some measure of objectivity, and in that objectivity you will soon come to see exactly where the wheels are coming off. This is what is

meant by being surrounded by guidance. If you now remain open to that guidance, and you look for clarity, by distancing yourself from your internal chatter, you will also quickly enough begin to see what constitutes the real problem in your own marriage. It is quite as simple as that, but the reason why it always appears to be so very difficult and confusing is that people always allow their own preconceived ideas to clutter their minds, instead of just being completely open and honest with themselves.

Naturally, these preconceived ideas can be positive or negative. Yet a preconceived idea is still a preconceived idea, and therefore undesirable. For example, if you are not being totally open and defenceless in looking at your marriage, you may end up by positively defending your own behaviour, or even the behaviour of your husband. Yet, either way, by becoming defensive, you will once again start to rationalise, in an attempt to justify your preconceived ideas of what is happening in your marriage. The result of this is that you will serve neither your husband nor yourself. Therefore, although you may think that you are taking a positive approach in trying to keep your marriage from falling apart, if you are becoming defensive you are not being open and honest, and the marriage will still fail, if not today, then tomorrow.

On the other hand, it could be that your marriage has got to the point where you are seeing everything from a purely negative perspective. For example, if your husband has thought about you for a change, and arrives home with a bunch of roses for you, you could find yourself becoming very suspicious of him. “Why does he have to waste money like this?” “Why is he sucking up all of a sudden?” But once again, you will not be open and honest if you submit to your negative preconceived ideas, for you will be giving way to rationalisation rather than listening to your feelings and using the guidance received.

There are two important points that we always need to bear in mind. The first is that deep down inside, if only we pay attention to it, all of us can always feel what is right and what is wrong, what is working and what is not. The second is that all of us have more than enough guidance from the world around us to enable us to overcome any challenges in our lives, but in order to use that guidance we must have the openness and honesty which constitutes true defencelessness. If we remember these two points, there will never be a need or an excuse for us to rationalise - instead we will find ourselves thinking clearly, and acting with true impeccability.

CHAPTER FORTY

MYTH FIVE

# WOMEN DO NOT SMOKE OR DRINK

The real meaning behind this myth is rather obscure, in that it refers to the fact that it is the male who must show through example that life, far from being a sin, is a priceless gift, because it is our only opportunity to learn. To understand this we need to look at the meaning of what people perceive as sin.

The concept of sin is a perfect example of the kind of junk that can arise out of either our own view of the world, or someone else's. We have all been conditioned into thinking that in order to be good people we must deny ourselves all sorts of things, and that to partake in the goodnesses and the richnesses of life is somehow a sin. Even those people who are not particularly religious, and who may therefore not use words such as "sin," still fall prey to humanity's concept of people being either good or evil. As a result, everyone tries their level best to conform to what makes them "good" in the eyes of their fellow men.

However, in a world that is going mad this no longer makes any sense. Today, in order to conform to the norm, even people who in the past may have been termed good because of the values they upheld, have to abandon those good values for values that are truly questionable.

For example, teenagers nowadays have to smoke, drink alcohol, use drugs, and hump away like so many sex-maniacs in order to be accepted as normal! In the past such behaviour would have been frowned upon as being sinful, but today sinful behaviour is the "in-thing!" Therefore what are we talking about? Clearly it cannot be sin, because if sin is out one day and in the next, then what is all this business about having to conform? Conform to what? Or is it just fashion that shapes our lives and sets our values?

I don't know about you, but I choose to set my own standards and define my own values in life. If someone else thinks being an alcoholic is "cool," and believes that to waste away his brain with drugs is being "sharp,"

well that is his opinion, but I sure as hell will not conform to his standards of self-destruction. For me, life is a truly priceless opportunity to manifest one's full potential and awareness within the world. Whilst others want to be social dropouts and become junkies, I want to get to the very top! Therefore as far as I am concerned, if some choose to drop out of society because of having become junkies, that is great, because then I have less competition! Does that sound terrible and self-centred? Good! I mean to make exactly that point, because why should I, or anyone, have to conform to someone else's cotton-wool thinking and perverted beliefs?

If there is any sin at all, then it surely must be the sin of social conditioning. There can be no greater evil than to force others into your way of thinking, so that you can impose your will upon them. Yet, this is exactly what people do, and the way this is achieved, is to manipulate others into the fear of being ostracised unless they conform! I am sure you know what I mean. "Unless you have sex with me, I will leave you." "Unless you also pump heroine, we will not accept you into our circle of friends." "Unless you lie like us, and steal like us, we will set your home on fire." And so the manipulation or, more precisely, the intimidation goes on and on, and more and more people succumb to it because of their fear.

Yet, at the bottom of this diabolical conditioning lies a great truth, namely, that there is only one life. This is undeniably true, and consequently none of us are islands existing within a vacuum. But somehow, people have come to believe that to be ostracised is to be prohibited from being able to participate fully within that wholeness we term the process of life. It is therefore not so strange that, deep down inside, people have such a huge irrational fear of being ostracised. However, that fear, and especially how it is manifesting in the world today, is purely an illusion.

In practice we can never really be ostracised in the true sense of the word. We can be kicked out by our family, we can be excluded from our circle of friends, we can be excommunicated by the church, or we can be removed from society and people in some other way, but we can never be cut off from life, for what has any of this got to do with life? Life is what we make of it through our interaction with it. So even if your friends shun you, you are still interacting with them, albeit differently to when they accepted you, but life is what you choose to do with that interaction. It is not the interaction that is life. Life is whatever you make it because of how you choose to perceive that interaction. Therefore you can choose to see yourself as being one of them. You can choose to see yourself as having been ostracised. You can choose to see yourself as a victim. You can choose to feel hurt, rejected, elated, happy, peaceful, or whatever else you may feel. But it boils down to a choice - a choice that makes it quite clear that we ourselves can, and do, decide where we wish to place the focus.

The only person who can cut you off from life is you yourself. Only you can decide to stop “living,” to become morose and unhappy should your friends exclude you, or should your family disinherit you, or should the church excommunicate you. But have you ever considered that maybe they are doing you a favour? Have you ever considered that the whole reason why people would want to exclude you is because you are different to them, and therefore have different values? But only you can decide whether you like yourself and your values. Through challenging you these other people have done you the favour of forcing you to do that self-assessment. If you don’t like yourself and think your values stink, then listen to these people and change yourself and your values. But if you like yourself and believe your values are good, then allow those people to get lost, for you will not be needing their company any longer! There is no need for you to become a jerk so as to keep company with jerks! Either way, the people who forced you into making the required self-assessment have done you a huge favour, so there is absolutely no need to be so upset or tearful. Be happy, for either way you win!

Being able to stand on our own feet and making our own decisions, based upon our own values, brings tremendous freedom - a freedom that also allows us to participate openly and freely in the richnesses of life. By richnesses I am not only referring to the positive, but also to the negative. If we did not have day and night, we would never know the true nature of light, and if we did not have happiness and unhappiness we would never know the true depth of happiness. We have to experience all aspects of life upon the physical plane if we are to grasp the real significance of life. This does not mean that you must be murdered in order to know the meaning of life, or that you must become a drug addict in order to know what it is to be free from drugs, but it does mean that we cannot have gaps in our know-ledge. So, if you have never had a brush with death, or have never been in contact with drugs in some way, your frame of reference is limited in those areas, and therefore so too will be your understanding of life and of drugs.

I am by no means advocating that anyone should use this as a justification for wrong behaviour. If you already know that drugs are not for you, then there is no need to take drugs, and if you already know that you do not want to be a prostitute, then there is no reason to behave like one! What I am referring to, is the fact that there is no reason why we should not decide for ourselves to explore something to which we may feel attracted but which is as yet beyond our present frame of reference. In order to clarify this point, let us look at some examples.

There are a great many heterosexual men and women in this world who have, at some stage in their lives, had homosexual experiences in their journey of discovering the meaning of sexuality. But, even if these people enjoyed them, such experien-ces do not make them homosexual. On the

contrary, such men and women normally end up being far more secure in their sexuality than they were before. To grasp this, realise that these people would not have exposed themselves to this type of experience had they been secure in their sexuality in the first place. But now, as a result of their homosexual experiences, they know beyond any shadow of a doubt that they are truly heterosexual.

Similarly, there are today many people who have at some time in their lives experimented with drugs, and who may at the time even have believed that it was enjoyable. But having had that experience, rather than spending the rest of their lives fantasising about “tripping out,” they have come to the realisation that drugs and “tripping out” are not for them in the long run. Yet such experience does not make these people drug addicts.

In the same vein there are also many people who may have smoked but who now no longer smoke, or who have made a habit of imbibing too much alcohol, but who now enjoy alcohol in moderation only. There are also many people who have been seriously ill at some stage in their lives, but who are now well and healthy. So, this is the point I want to make: whenever we have an imbalance of sorts, irrespective of whether it is a physical imbalance, an emotional imbalance or a mental imbalance, we invariably manifest some sort of dis-ease. Disease means that we are not at ease with our physical body, our emotions or our mind, but in all these cases it is a lack of know-ledge in some area of our lives that is bringing about that imbalance and the consequent dis-ease. In time that disease can become so intense that it begins to cause undue stress upon our being. If the dis-ease is physical we can become physically ill, unless we strive to alleviate the stress. Exactly the same is true of our emotional and mental states of being, if we do not strive to alleviate the build-up of emotional or mental stress that results from emotional or mental dis-ease. It is for this reason that people will often resort to smoking, alcohol or drugs, in the same way that someone suffering from physical dis-ease will resort to the use of medication.

Dis-ease does not necessarily mean that a person is ill, but unless the cause of that dis-ease is eradicated, some form of illness will be the end result. But, as we have already noted, all dis-ease is the result of imbalance, and any imbalance is caused by a lack of knowledge. However, since all true knowledge can only be gained through experience, imbalances can only be corrected through the judicious acquisition of experience in that particular area of our lives in which we lack the required knowledge. I say “judicious,” because just as medication should be administered judiciously, so too must we in these cases be prudent in our acquisition of the knowledge we lack. Just as an overdose of painkillers can kill the patient, so too can an over-indulgence in alcohol lead to alcoholism. Likewise, although many men and women have cured themselves of insecurity regarding their sexuality by allowing themselves homosexual experiences, many others still have

succumbed to homosexuality, because they abandoned themselves to the experience, rather than having been judicious. Remember that we are here referring to the correction of an imbalance, and not to the normal acquisition of knowledge. In normal life we can never have too much knowledge, but in correcting an imbalance it is perfectly possible to overdose oneself.

Having gained this perspective on the importance, and the role, of knowledge in our lives, we are in a better position to grasp why, at the beginning of this chapter, I stated that it is the male who must show through example that life is not a sin. Why the male? Why sin? These are two questions which are not at all easy to answer in just a few sentences. Therefore let us consider each of them in some depth.

As we have already seen, in order to manifest our full potential upon the physical plane we cannot afford to have gaps in our knowledge, for not only will those gaps act as handicaps, but they will also cause in us an imbalance of sorts. Obviously, if we are handicapped and imbalanced we are not going to be able to fulfil our full potential. The implications here are that it is therefore necessary for us to partake fully in all of the richnesses of life, but without indulging in them. In other words, we must partake whilst at the same time standing detached.

Standing detached means coming to the realisation that although we are fully entitled to enjoy ourselves upon the physical plane, we will nonetheless get nowhere if we allow ourselves to become enmeshed by materialism. In this respect realise that it is not the physical plane as such that is important, but the knowledge we gain from life upon the physical plane. This is a subtle difference which most people tend to overlook all too often. Furthermore, it also requires considerable skill in execution, and this demands a great deal of discipline, that is, self-discipline.

However, by now it should be clear that self-discipline does not mean denial. Although most people tend to think that denial means discipline, denial is in actual fact nothing more than a form of self-punishment, and self-punishment can never help us to acquire the knowledge we seek in order to fulfil our full potential. The real meaning of self-discipline means exactly what the word tells us, namely, to be a disciple to the self. But here we should take very great care, because unless we know who our true self is, we could very easily end up becoming a disciple to our social conditioning or, worse still, becoming a disciple to our preconceived ideas or our prejudices.

From everything we have learned in our study of the myths so far, it should not be too difficult to see that the real meaning of self-discipline is that we are willing to partake in all of our life's experiences with total honesty and sincerity. If we do this, then we can also always perceive the folly and the danger of indulgence, since whenever we do indulge, we can now very clearly see how this implies that we have no self-respect. For example, if you eat in excess of what you need to satisfy your hunger, you will not only become a glutton, but you will also more than likely become overweight. But people who are gluttons and are overweight, simply do not care, because of their lack of self-respect. Therefore the important point to keep in mind in considering self-discipline, is treating oneself with respect, for it is not eating that is bad, but our indulgence in over-eating.

Equally, it is not life that is bad, and neither are our experiences in life bad. What makes our experiences good or bad is what we do with them, and what makes our lives wholesome or debauched, is our detachment or our indulgence respectively. So, we are all entitled to enjoy our lives and our experiences, provided we keep the necessary detachment to maintain self-discipline, so as to retain our self-respect. In fact, it is only by enjoying our lives to the full that we can bring out our full potential and thereby truly fulfil our fate.

However, as we know only too well, thanks to social conditioning, this tenet is very much taken at face value by most people, especially men, with the result that they will often indulge in a life of utter debauchery that lacks all trace of self-discipline and self-respect. But since it is the male who must provide the lead, what sort of a lead is this? What self- respecting female can possibly take the lead from a man who is obese, an alcoholic, a drug addict or a sex maniac? Neither, for that matter, can the true female take the lead from a man who is not sure whether he should be Arthur or Martha.

Yet, sadly, there are today so many women who have cast aside both self-discipline and their self-respect through having taken the lead of men who are not true males, but petulant little boys indulging in everything their mothers would never have approved of. Therefore the real meaning of this ancient myth is that women must not emulate men, for if they do, they fall prey to a dis-ease which should be peculiar to men only. That disease is the struggle which every man has in learning what it is to be a true male, rather than a petulant little boy rebelling against mother. If a woman tries to take the lead of a little boy, she will only succeed in becoming a second-rate little boy and, in the process, will lose her self-respect.

This brings us round to the concept of sin. If there is any thing that is a sin, then it is the sin against self. To abandon our quest for knowledge and to cast aside self-discipline, in order to waste away our lives in a state of disrespect for self, is possibly the only real sin there can be. It is not our experiences in life that constitute sin. It is what we do with those experiences. If we use our experiences in order to uplift ourselves and to fulfil our fate, how can those experiences possibly be bad or sinful? But if we use our experiences in life so as to lead us ever further into a lack of self-respect, then we are destroying not only ourselves, but also the truly stupendous gift of life. To destroy is not life-supporting, and to waste is a truly ungracious act of disrespect that leads to destruction.

The true male, that is, the man who has overcome the imbalance that is causing him to be a little boy rebelling against mother, will never provide a lead that culminates in the destruction of self-discipline and self-respect. Because the true male has enough self-discipline and self-respect, he will also not provide a lead that culminates in a path of denial. Instead, the true male will always set the example of how life upon the physical plane can be enjoyed fully. This he does by allowing himself to partake in all of the many richnesses life offers him, but without ever losing his sense of detachment and so becoming prone to indulgence. In this way, the true male provides the lead in pointing out that in order for us to realise our full potential we cannot have gaps in our knowledge, and that if we do have an imbalance of sorts, that imbalance can be rectified without having to become “ill.” But if we look at the world today, we see a great many “sick” people living in a society that is becoming evermore “sick.” Why? Because men have succumbed to their dis-ease with mother, and in trying to take the lead of these little boys, women are emulating them more and more. And so sounds the refrain of Annie, “Anything You Can Do I Can Do Better!” Today it is no longer the men who brag about how much they can drink, for many women can outdrink most of them. Neither is it men who today brag about their sexual prowess, because, generally speaking, whilst most men need a while to recover after they have spent themselves, there are increasing numbers of women who are not shy of having sex with multiple partners one after the other.

CHAPTER FORTY ONE

MYTH SIX

# WOMEN ARE GENTLE

The real meaning of this myth is easier to understand, especially when we see that the truth it contains is that women must and do nurture - something which comes very naturally for any woman. In relation to this, remember that the sole purpose of life upon the physical plane is to materialise our full potential within physical life. In order for us to do this, we must all nurture the purpose of the male, and therefore the purpose of the spirit of man, irrespective of our gender.

Because the male represents the known, and the female represents the unknown, when we refer to the purpose of the male, we are implying also the purpose of the female. The reason for this is that just as it is the purpose of the male to incorporate the unknown into the known, so too is it the female's purpose to become incorporated into the world of the male. This, after all, is what is implied when it is stated that the woman complements the male.

However, the only way in which any of us, again, irrespective of gender, can support the purpose of the male, is to dream. But, since we all know that unfulfilled dreams are more than useless, we need to learn to dream in terms of a definite purpose. The reason for this is that all true knowledge can only arise out of practical experience. So, when we refer to dreaming, it is not airy-fairy thinking that is called for, but the dreaming in of action. But even with action, it is wise to bear in mind that action that does not go anywhere, or that does not yield some sort of dividend, is not only a waste of time, but also futile.

This is something which every woman is very aware of. This inner knowing comes about because, deep down inside, she can sense that the dividends she is looking for are those which result from the male having claimed his power. Consequently, all of the true female's actions are geared towards supporting the male in ways that will enable him to claim his power. Those actions automatically also include her dreaming, for all females dream

of being swept off their feet by a handsome knight in shining armour atop his white stallion. Yet, encapsulated within that dream of dreams, is a deep secret of the female.

People may wish to argue this point, but there is nothing upon this earth that is more powerful than belief. The Wright brothers put aeroplanes into the sky because they believed it possible. Man has journeyed into outer space because he believed it possible. People have performed all sorts of miracles because they believed them to be possible. And a man who has a female that insists upon seeing him as a shining knight, has no option other than to live up to that belief, unless, of course, he is a total jerk wanting to take advantage of that vision so as to rape her!

Therefore when the true female dreams, she is dreaming into existence her vision of the perfect male and, in doing so, is surreptitiously but most powerfully, manipulating him into materialising that vision. Yet, if the woman is a true female, she will not want to mother the male in her practice of dreaming, but will tailor her dreaming to the purpose of the male. Instead of impo-sing her will upon him, and thereby violating his fate, she will dream into existence a shining knight dedicated to his own quest, his own purpose, his own fate, and she sees herself as being fated to be swept up into the arms of that man.

However, this is exactly where it is so very important to use the mind in order to discriminate with wisdom, for the female must take care that she nurtures the male, instead of mothering him, and also that in nurturing him she nurtures his strengths but not his weaknesses, for otherwise he will never claim his power as a male. The true purpose of the mind is to discriminate, that is, to work out what are the right values in life. Therefore the true female uses her mind to work out what she feels is the male's purpose, and how best she can assist him in fulfilling that purpose. Of course, we are talking here about the true female who dreams of having a real male in her life. Those women who believe that men are nothing but little male dolls, will not want to support the male's purpose, but will instead want to mother their little darling dolls and to impose upon them their own sense of purpose.

This leads us to another important concept, which is that the female needs to stand back if she is going to support the male's purpose. Standing back does not mean that the female is denied her individuality, or her

independence, but it does mean that if she is going to support the male's purpose, she must take his purpose as her own. For example, although a wife is perfectly entitled to have a career of her own, she must nonetheless regard her husband's career as being more important than her own. If she does not do this, her own career will become more important than that of her husband, and eventually more important than even her husband, in which case she will be pursuing her own purpose, rather than supporting her husband's purpose. We see this all too often when, once a married couple has started a family, the female becomes so engrossed in being the mother of their children, that she not only forgets she has a husband whose purpose she once supported, but now even starts to mother him into how a father should behave!

I cannot stress enough how very important it is that the female learns to step back for the male. Although it may appear as if the female is making herself less than the male by stepping back for him, she is in effect doing nothing of the sort. In fact, the reverse is true. By making his purpose supreme, and by putting his vision first, the female is making it clear to the male that she believes in him, and trusts that he is not going to abuse her, or disappoint her in some way. By believing in the male in this way, the female in effect manipulates him, firstly, into claiming his power as a male; and secondly, into bringing forth the true female in her, rather than the mother.

It is only through the female refusing to mother the male, and by standing back, that the male can and does claim his power. Having claimed his power, he will automatically elevate the female to the status of his equal, by ceasing to rebel against her as if she were his mother. But, even more important than this, is that once the male sees the female as his partner, and not as his mother, he unconsciously begins to do everything in his power not to disappoint her in her vision of him. We can look upon this as seeking approval if we wish, yet it is not really seeking approval, but the very essence of intelligent co-operation. To grasp this, think of it in this way: "If you are willing to acknow-ledge me as a male, I will do my level best to prove to you I am worthy of that trust. But if you wish to mother me, I will fight you every step of the way by digging in my heels and rebelling. In this way I can at the very least prove to you, and myself, that I am not weak, and do not need your constant nagging!"

Notwithstanding any of the above, remember that die mother is a part of the female, and so cannot be bad. She also has her role to play. The art of the true female lies in her ability to judge when it is appropriate to be the mother, and when to be purely female. Here again it is most important for the female to use her mind to discriminate wisely. For example, if a man has forgotten that he is meant to set the example, and gets himself "motherless" in a bar with his buddies, then he most certainly needs mother to take him in hand. No man has ever suffered damage to his masculinity because he

received a tongue-lashing from his wife, or because he was locked out of the house when he knows he behaved like a little brat. On the contrary, a hard smack through the face has brought many a man back to his senses, and being told that unless he grows up and gets his act together he can pack his bags, has made many a man angry enough to grow up instantly, and immediately to set out proving that he is indeed very much a male!

In connection with the above it is also worthwhile pointing out that the true female does not fall apart when she gets an angry response from the male in her life. Such anger from the male is inevitable whenever she is forced to play the role of mother. No man likes having it pointed out that he is a weak slob. Yet sometimes it is necessary to do just that, so that he can see it for himself and start changing his behaviour. But here it is wise for the female to remember that just as she is not really offended by the anger of her children, and does not fall apart if a reprimanded child tells her he hates her, so too is there no need for her to become highly emotional and upset when she has angered the male in her life and he starts to react like a child. No doubt, just like any little boy, he will rant and rave, or sulk, but after a while he will have to acknowledge that “mother” is right and that he is behaving like a twit!

Yet, it is still so very important for the female to treat die male like an adult, and not like a little boy. Even if it is necessary to mother the male for whatever reason, it should never be forgotten that he is an adult. Not to treat him like an adult will only bring out the very worst in the male, and it is then that such a man will tend to become physically violent and utterly abusive. Any self-respecting man will endure a physical slap through the face when he knows he has deserved it, but if he is slapped through the face like a little boy, either literally or figuratively, he is likely to explode.

As an integral part of nurturing, the female supports the male in his purpose and, in addition, involves herself in his life fully. If this involvement is lacking, it can have severe consequences. So often women cannot understand why their husbands come home from work, give them a peck on the cheek, and then spend the rest of the evening behind their newspapers, or become engrossed in some television program. But what such women have failed to appreciate, is that there is nothing worse for the male than not being able to share. Just as he is the hunter who enjoys to share the food he has brought home, and just as he enjoys to share the life-giving sperm from

his loins, so too does he enjoy sharing his triumphs and his failures, his hopes and his fears, his joy and his sorrow. For the male, because he is the provider, to give is to live. But if he is made to sit down and receive all the time, he begins to feel inadequate, insecure and, ultimately, a failure. To see the effects of this, let us look at a typical example.

Gary has had a very busy day at work, and although he landed his company a most promising new contract, the negotiations for that contract were extremely difficult and trying, often coming close to a complete breakdown. Tired, but happy, Gary was looking forward to going home, pouring himself and his wife a drink, and sharing with her the experiences of his day. But when he arrives home, Gary finds his wife, Samantha, talking to a friend in the kitchen. Hardly sparing the time to kiss him hello, Samantha excitedly blurts out that her friend just got engaged the day before, and that she, Samantha, has decided that Joan should stay for supper and share all of her good news with them!

Not wanting to upset his wife, Gary agrees that it sounds like a good idea, but deep down inside, he already feels resentment. Going for a shower before changing for the evening, Gary starts to feel guilty for being selfish and petty, and so he forces himself to behave like he knows Samantha would like him to behave, not only towards her, but also towards Joan. The evening goes well, but never once during the course of the conversation is Gary given the opportunity to share his own day, for every time he tried, Samantha would say, “Not now, my love! Let’s not spoil Joan’s evening talking about work!” Even later that evening, after Joan had left to go home, Gary could still not share with Samantha, for all his wife could talk about was the coming wedding, what she was intending to wear, where the reception would be held, and speculating who the guests would be.

That night, after Samantha has finally cuddled up next to him in bed, yawned and fallen asleep, Gary lies awake for a long time. Alone at last, but now having to recapitulate the day’s events by himself, Gary rolls to the side of die bed, as far away from Samantha as he can get. Feeling angry, but also guilty for being angry, feeling sorry for himself, but also ashamed that he should be so petty, Gary tosses and turns for a long time before finally falling asleep in a state of frustration.

The following morning, Samantha can sense that Gary is being standoffish, but she is much too busy getting ready for work herself to take much notice. Doing her make-up, she once again starts to talk about Joan’s forthcoming marriage. But when Gary suddenly storms out of the house without saying goodbye, and slams the front door behind him, Samantha is utterly surprised. Left wondering what has got into her husband’s head now, she mutters, “I will never understand men,” and continues doing her make-

up, once again busy with what dress she will wear to Joan's wedding, and what suit Gary should wear to match her dress!

That afternoon, when Gary phones Samantha at work to tell her that he will be going out with some of the office staff for drinks after work, Samantha encourages him to stay out for as long as he would like, for then she and Joan can spend the evening together planning the guest list for the wedding. By this time Gary has succumbed to his frustration, and when he finds that the bright-eyed girl who joined his company a month ago is still single and joining them for drinks after work, he starts to forget his frustration as he starts to dream. Later that evening, he discovers that the new girl has a warm smile for him, and is also very interested in hearing about his recent victory at work. When much later that night Gary comes home in a highly spirited mood, Samantha is relieved to see that her husband is once again his usual charming self, but wonders why he is not keen to make love to her.

I think the example above is self-explanatory, and it is unnecessary to spell out what will be the end result in that relationship. Unless Gary puts his foot down and claims his power as a male, he will not be able to contain Samantha, in which case she will continue to mother him until he cannot stomach it any more. Similarly, Samantha herself must begin to see what she is doing, in order to step back, stop mothering Gary, and allow him to provide the lead. Ideally, in situations such as these, both people concerned should be adult enough, and open and honest enough, both with themselves, as well as with each other, to realise that they do have a problem that needs to be discussed and sorted out between themselves before it is too late.

Remember that the female must of her own accord choose to make herself a part of the male's life - he cannot force her to do so, unless he violates her freedom and her individuality. The male can provide the lead, but it is for the female to take that lead. The male can initiate the action, but it is up to the female to complement that action. Likewise the male can provide the life- giving sperm, but it is the female who has to accept it, conceive, and bring to birth that seed. If she doesn't, she in effect aborts the initiations of the male, irrespective of whether it is his physical seed, his emotional input, or his mental stimulation. If she continues to abort his initiative, and continuously tries to mother him, rather than support and nurture his purpose, the male will soon enough begin to lose heart. Having lost heart, he will seek to escape in one way or another. Either he will escape into his newspaper, or the television, or else he will escape by starting to have an affair outside of his marriage.

CHAPTER FORTY TWO

MYTH SEVEN

# WOMEN SHOULD NOT WORK

In order to get to the bottom of this myth it is important to understand that the woman on her own can never be truly female. As prejudiced as this may appear to be, realise that we either choose to work together with the male, or we choose to go into competition against the male. But if a woman goes into competition against the male, she only succeeds in bringing out the mother in herself, and she becomes a second- rate male.

In a great many ways this myth is really just another facet of the previous one, except that the implications here are somewhat different, in that not only must the female nurture the purpose of the male, but she must also not compete against the male. Each of them has their own role to play, and each role is equally important. Therefore, just as the male is the hunter and the provider, so is it the female who tends to the home, the hearth and brings to birth, not only the children of their marriage, but also the fruits of their mutual endeavours.

This does not mean that the woman is not allowed to have a career of her own. Nor does it mean that she must stay at home, barefoot in the kitchen and be constantly pregnant. But it does mean that whatever she chooses to do must not clash with the purpose of the male. As we have already seen, if the woman is to be a true female, then it is imperative that she steps back and allows the male to provide the lead, for if she doesn’t, she will end up wearing the pants.

By usurping the power of the male, the female cannot help but become a second-rate male, and this fact remains true even if the woman becomes the Premier of her country. The secret in dealing with all this lies in the female’s ability to nurture, for in doing this, she nurtures the purpose of the male, and also secretly furthers her own sense of purpose.

As a result of upholding the purpose of the male, the female can and does feel very good about herself in the sense of being a true female.

Because she now feels good about herself, she has uplifted both herself, as well as the male, for he will always respond to her femininity by becoming much more male himself. Being much more of a male than before, the male also feels good about himself, and in turn uplifts the female again, and so the cycle of mutual upliftment continues. Therefore instead of blaming each other, shouting and screaming at each other and, generally speaking, breaking each other down, the male and the female now have a very good process of intelligent co-operation going on between them.

The important point to notice in respect of this, is that it is the female who goes first. This means that she first of all has to step back and support the male before she can feel like a true female, and before he can respond to her like a true male.

It can, of course, also work the other way, in which case we have the well-known story of “the Taming of the Shrew.” But even here, unless the female finally relents and allows herself to take the male’s lead, the shrew will never be tamed, and the male will eventually give up trying to provide the lead. Therefore even if it is the case of the male having to tame the shrew, he can only initiate the process, but it is still the female who has to nurture that process. If she doesn’t, we have the battle of the sexes.

This is the really difficult part about trying to be a true female, for on the one hand the female must take care not to usurp the power of the male, and on the other hand she has to take care that she does not become the male’s doormat. Yet in essence it is not really all that difficult, provided that the female is clear on what she is hoping to achieve. But let us look at an example to help clarify this point.

Consider yourself working as the personal assistant to the Managing Director of a company. Now clearly, if you try to usurp the power of your boss, he will quickly enough put you in your place. However, there will be times when you can see that your boss is struggling with a decision, maybe because he feels inadequate, or not competent enough, or undeserving in some way, or maybe he just feels that he has no right to exercise his seniority towards a specific employee. But if, for whatever reason, your boss is having a hard time in making his decision, you may rest assured that it is not so much a question of him not knowing what to do, but rather that he is struggling to acknowledge to himself what he already knows should be his decision.

Now if your boss trusts you, he will confide in you and share with you his dilemma. But this is where you must take care, for although you are going to have to play the role of mother, you must not make him aware of it, for if you do, he will immediately jump to the conclusion that you think he is weak and in-capable, and will push you away. What in effect you have to do in this case, is somehow to push your boss into taking a stand and making

the right decision, but you must do it in such a way that he will feel supported, rather than being given a talking to by mother.

The best way to accomplish this, is for you just to listen very carefully to what your boss is telling you, and then, rather than telling him what to do, just tell him how you feel about his problem. Remember that he has to make the decision. Nevertheless, you can support him enormously by pointing out to him that you believe in him and in his decisions. You can also point out to him that he has the position he holds because others also believe that he is the best man for the job, and that you have little doubt that whatever his decision may be, it will be in the best interests of all concerned. You can even go on to point out to him that he should not worry if his decision upsets some people, for if it is the right decision, then eventually all must benefit, in which case even those who may now be against his decision will in time have to acknowledge his wisdom.

By expressing your confidence in your boss, and your belief in him, you will bring out the very best in that man and, rather than arguing against you, he will begin to listen intently, and in no time at all he will have scraped together enough courage to make the decision he has been trying to duck and dive. Although you would have been mothering your boss in the sense of holding his hand, never once did you try to usurp his power. Instead, you supported him in every way you could. The poor fellow will not even know that you mothered him and indirectly told him what to do. But even if he does see through you, he will only smile quietly to himself and respect you deeply, for your support, and also for your respect in not pointing out to him his moment of weakness. We all have an achilles heel, and we all have our moments of weakness, but we do not need to have our noses rubbed in it.

If you can treat your boss in this manner, I can assure you that you will gain his trust more and more, and it will not be long before he will have elevated you to a position equal to his own within the company. He will still have the position of Managing Director, but there will also be no doubt in anyone’s mind that you and your boss are a formidable team, and that the two of you will stand together in mutual support and fight like trojans even against the whole board of directors! You will still be the Managing Director’s personal assistant, but more and more will he take you into his confidence, share with you his decisions, and take into account everything you say to him. In this way the male becomes the hunter, yes, but the female is the driving force behind his arrows! For her he will move mountains, and drain the sea!

In this example it is clear to see how great is the influence of the true female within the life of the male. If the truth be told, any male is only as good as the woman in his life can manage to be a true female. In this respect the female again has to go first, for in the final analysis it is her belief in the

male that makes of him a true male. This does not imply that a man cannot become a true male without the aid of a female, but it does spell out very clearly that there is only one life, and one awareness with two polarities, one male, one female, and that both polarities are needed for one whole. It is not that the male is more important than the female, or that the male cannot proceed without the support of the female, but it is quite simply that both need each other to exercise intelligent co-operation. And without that intelligent co-operation, neither the male nor the female ever reach their full potential.

In the example we looked at I purposely chose a professional scene, for the reason that it is so much easier to grasp. Yet, know that exactly the same principles are at work within a personal relationship, such as between husband and wife, between brother and sister, or between a mother and her adult son. If the female knows that whatever she is doing is to fulfil her own purpose, her dream, that is, her own dream of having the perfect man in her life, then she can and does feel good about herself in terms of being a female.

Therefore it is not a question of having to stand back for the male because she is inferior in some way, it is simply a question of being highly intelligent in co-operating with the forces of masculinity and femininity. Consequently, irrespective of what the female has to do, whether it is being a personal assistant, a wife, a mother, typing letters, making appointments, washing the dishes or doing the laundry, she knows that she is fulfilling her own dreams by supporting the male in her life, and that because of that support, he will move mountains for her. It is really very much a question of having to make a choice. Do you want to become a second-rate male and do it yourself? Or do you want to be a true female and do it through the male? Both ways you win. But in the first case you will lose your self-respect as a female, and no male will ever really respect you. In the second case you gain your self-respect as a female, and every male around you will flip over backwards to earn from you your respect for him!

In everything we have looked at so far, I think you can begin to see that the female can hardly be termed inferior to the male. Yet, once again the question that comes up here is, “But is the male not being weak in seeking the female’s approval?” The answer, as before, is, “No, not really.”

The male can only be weak when he does not want to provide the lead and therefore, instead of making the decision himself, he expects the female to make the decision for him. Taking support from the female does not weaken the male in any way whatsoever; on the contrary, as we have seen, it enables him to rise to heights he would have found very difficult to negotiate without the female’s support. But, having gained that new height, he automatically pulls the female up to join him. That is intelligent co-

operation, and intelligent co-operation is a far cry from wanting to hide behind mommy's skirts!

By far the most important point underlying the truth of this myth, is the fact that the female's knowledge is very different to that of the male. Practically speaking, all of the female's knowledge is based upon the concept of support, whereas that of the male is based upon leadership. Here we should remember that knowledge gained through experience is indeed power, for knowledge is something one can use in the moment, and anything that can be used gives one power in one way or another. For example, if you have money in the bank, you have financial power. Likewise, if you have knowledge of politics, you will have political power, should you choose to use that knowledge.

However, whilst knowledge is indeed power, realise also that the power of the female lies in her ability to support the male. But, as with any ability, we either come into this life already showing great talent for developing that ability, or we find that we have to work hard at developing it. Any so-called talent we may have, is very clearly knowledge gained in previous lifetimes, for it stands to reason that knowledge does not just pop into our heads from nowhere, nor do we just suddenly acquire an ability we never had previously. Nevertheless, apart from knowledge gained in previous lifetimes, we can and do also gain new knowledge in this lifetime. We therefore have two types of knowledge, and both of these types together constitute our potential.

So in considering the power, or the knowledge, of the female, we must understand that the only knowledge which can be utilised consciously is that which has been gained in this lifetime. That gained in previous lifetimes may well be considered a natural talent, but until such time as the female concerned can consciously utilise that talent, it remains just beyond her reach. This means that although she will often sense what to do, and how to do it, unless she trusts herself to act upon her feeling, it will be of no good to her. Acting upon her feeling is what I term learning to listen to the heart; something we touched upon earlier, in terms of using one's intuition, or following our gut feel.

This is a most important point, for all too often women do not support the males in their lives, not because they do not want to, but simply because they do not trust their feelings enough to act upon them. Let us look at a few examples.

Say that a woman gets the feeling that her husband is about to make the wrong decision, but, having no concrete proof that she is right, she ends up not voicing her concern. By not voicing her concern, such a woman has not only disempowered herself, but she has also let down her husband when he most needed her support. It is not that she needs to tell him what to do, it is just that by voicing her fear to him she gives him the opportunity to re-

evaluate his decision, and so gain a different perspective on it. Therefore, through the act of voicing her concern, the woman is supporting her husband in making the right decision, instead of stepping back for fear that her opinion could be wrong. Even if her opinion is wrong, it still does not matter, for she is not the one making the decision, but her husband. By expressing her opinion, the woman has simply given her husband the oppor-tunity to re-evaluate.

Now consider a woman who gets the feeling that her husband is having an affair, but because she does not have the confidence to confront him with her suspicions, she simply keeps quiet. By keeping quiet, such a woman is inadvertently supporting her husband in continuing with the affair. If, on the other hand, the woman confronts her husband, she will be supporting him in the sense of forcing him to make the right decisions with respect to their marriage.

Another point that should be mentioned here, concerns the fact that so often the female will come up with feelings that are negative or, at least, appear to be negative. But through not wanting to be negative, or not wanting to sound negative, she will push away these feelings, instead of voicing them. This is clear to see in both of the examples we have looked at here, and yet it is also clear that by feeling bad as a result of her negative feelings, the woman cannot offer the male the support he needs. There is nothing wrong with having negative feelings. Often it is only because of our negative feelings that we can circumvent possible disasters. Therefore, in listening to one’s heart, we should never push away our negative feelings. Life does not consist of only positive experiences. So as not to have gaps in our knowledge, and in order to bring out our full potential, we also need negative experiences, and such experiences will always be preceded by negative feelings.

CHAPTER FORTY THREE

MYTH EIGHT

# WOMEN SHOULD BE MARRIED

The real meaning of this myth is that women must be committed. However, this should not be taken at face value, for we must always remember that the only real commitment there is, is commitment to the self. It is simply not possible to be committed to anyone or anything outside of ourselves, for the reason that if we were to try, we would be negating our own freedom.

The whole concept of marriage and commitment boils down to the fact that the two people concerned must be committed to their own inner counterpart, of which the outer partner is a mirror. Consequently, when it is stated that every female should be married, it means that every female must be committed to her own inner male. But, this commitment does not necessarily mean that every woman must be physically married in the accepted sense of the word. What it means is that there must be an inner marriage or, more precisely, a firm commitment between the female and her own inner male. However, the only way in which to learn what this actually means in practice, is to begin by using all outer males as mirrors.

Because of the tremendous difficulty in seeing ourselves objectively, we all need a physical mirror to show us where the opposite polarity of our awareness is at. Yet I stress again that, as we saw in the example of the Managing Director and his personal assistant, this does not necessarily imply a marriage. The reason I keep stressing this point is that people, especially women, so often feel that they are failures unless they have managed to land themselves a spouse in marriage.

None of us can ever realise our full potential unless we can and do co-operate with the opposite polarity of our own awareness, for to be only one polarity means that we are only half a person, and there cannot be something like half a female. You are either a full female, or you are an it! Just like a magnet cannot be a magnet if it has only one polarity, so too can there only be a north pole if there is also a south pole. So it stands to reason

that a female can only be a true female if she is married to her polar opposite, that is, committed to her own inner male. In order to have that commitment, the female must also be committed to the mirror of that inner male which, as we know, is the outer male in her life. But this, of course, implies everything we have been looking at so far, and which all boils down to the act of intelligent co-operation.

We would never know how to co-operate with our inner counterparts if we did not have the opportunity to learn that co-operation with our physical mirrors. Therefore by studying the outer males in her life, the female learns how she relates to them, and how they relate to her. By doing this, the female also learns how to differentiate between the two polarities of her own awareness, and how the two can be made to complement each other.

It is always at this point that the million dollar question will surface: “How do I do that?” Unfortunately there is no way to learn other than through personal experience. People always make the mistake of wanting to know everything up front before they put anything into practice, but life does not work that way. If it did, we would all still be waiting to be born! We only find out how something works once we are doing it. And exactly the same is true here. If you want to know how this works, you are just going to have to use the teachings you are being given in this book to guide you into gaining your own experience. That ex-perience will be your knowledge, and once you have knowledge you will find that there is nothing left to understand! We only seek understanding when we do not yet have the knowledge.

The only real guidance I can give you here, is to say that if you want to know what it means to co-operate with your own inner male, then learn what it is to co-operate with the outer male in your life. If you want to know what it is to be a true female, then study your polar opposite, that is, the male in your life. There is simply no other way. If you want to know what is real peace, then study war. Unless you can see the darkness, you will never know the true meaning of light. Similarly, you will never understand yourself, unless you study your polar opposite. And you will never grasp your own inner male, unless you study your outer male, for just as you cannot see your own face without a mirror, so too will you never get to know your inner male without an outer mirror.

By far the easiest way in which to get started in the right direction, is to begin with your own behaviour. Make a list of all the ways in which you do not use the males in your life as mirrors for your own behaviour, and how, because of that, you do not co-operate with them. If you complete this exercise, you will be amazed to see how quickly you find that you become incapable of blaming the males, for you will come to see that what you are looking at in terms of the males’ behaviour, is in actual fact only a reflection of your own lack of co-operation.

Although it may well appear as if I have given you very little in this section with which to work, the truth is that I have in fact given you more than you can digest in one lifetime. By telling you to study the males in your life, to see them as mirrors of your own unknown inner counterpart, and then to seek co-operation with them from what you have learned through your study, is the task of a lifetime! What more do you need? I cannot study for you. I cannot learn on your behalf. Only you can study, learn and seek the required co-operation. And if you do, you will no longer need anyone telling you what to do.

For now you may feel as if you do not know where to begin. But that is not important. Life has no beginning and no end, and therefore we can simply start anywhere at any time. Even if you just sit down and admit to yourself that you are at a loss, then you are already well on your way to learning. How come? Because probably for the very first time in your life you have come to the honest realisation that you have no clue what it means to be a female, or a male, let alone how to seek cooperation with the opposite sex. That in itself is an invaluable realisation, and a very fine state of mind, for unless we come to the point of being able to acknowledge that what we think we know may well be nothing more than a higgledy-piggledy mess of preconceived ideas and prejudices, we remain closed to true learning and to true knowledge.

Therefore do not feel despondent if you feel as if you do not know where to go from here. In not knowing, you have already taken the first step in the right direction - you have opened yourself to finding out, to learning. In being open, you cannot help but to learn, and every new insight, every new bit of experience gained, will lead you one step further, and that step in its turn will reveal the next step, and so on. Just start. How you start is not important. And, above all, remember that understanding is only for fools who are too lazy to want to learn. Understanding means the ability to grasp information imparted. But it is not information you need here. It is knowledge you need, and knowledge can only be gained through practical experience.

One final word of advice is called for here. If you are unfamiliar with the concept of mirrors, then I suggest you read very carefully what is written in Part 1, for in Part 1 I explain the meaning of working with mirrors. In addition to what was explained in Part 1, you will also find a great deal more on the concept of mirrors throughout all of my other works. But whatever you do, never forget that the secret of working with mirrors lies in the concept of cooperation, or support, if you prefer. Look into every mirror, and having seen that reflection, allow your heart to guide you in choosing the right values to support. Never support the weaknesses, for if you do, you will serve no-one, least of all yourself. Seek instead to co-operate with your mirrors in such a way that you can and do support the strengths. In short, support the good, the true and the beautiful in your mirrors. If you do that,

you will come to find those same qualities within yourself, for our mirrors can never lie! Whatever you see in that mirror, is you!

CHAPTER FORTY FOUR

MYTH NINE

# WOMEN ARE SEX OBJECTS

We come now to the final myth, and the principle it encapsulates, namely, that the female conceives, is the most important by far - all of the previous principles being the necessary steps to arrive at this one. Although I know that it appears as if I am contradicting myself by having stated that the first myth is the most important, there is in actual fact no contradiction as such. Why? Because the first myth and this final myth are two sides of the one coin. The first myth reveals that the female is negative relative to the male, that is, she is the male's polar opposite, and in this final myth we see that the essence of that polarity is conception and childbirth. Therefore this coin, which is the mystery of the female, has two sides, negativity and conception. Let us see what this means, but first we must digress slightly in order to look at the opposite polarity, the male. The necessity and the importance of doing this were explained in the previous chapter.

The male, being the spirit of man made manifest, creates. This is all very well, but realise that to create is a huge responsibility. As we know only too well, it is possible to create all sorts of things. Therefore the male can create chaos or order. He can create happiness or unhappiness. He can create war or peace, wealth or poverty, health or illness, evolution or degeneration, empowerment or disempowerment. In short, the male can create forms which uplift life, or he can create monsters that destroy life.

But, as we have already seen, the female's purpose is to cooperate, to support and to nurture. Do you see the implications here? Do you begin to appreciate the vitally important role of the female in the life of the male? What are you going to support and nurture? That which uplifts? Or that which destroys?

Ah! But now I already hear the clamour in the background! "Why," you ask, "Do I as a female have to support or nurture the male's creations? Why can't I simply support and nurture a creation of my own? After all, anything

men can do I can do better, and I sure as hell will not be creating monsters of depravity that destroy life!”

A good question, my friend. But I cannot answer it! Can you? Remember that I did not make men and women, much less males and females. I am only pointing out to you what is. I have no power to change what is. Do you? Nothing stops you from trying. Try as you can. But consider also the cost to you as a female. If you wish to see yourself as a creatress, then by all means create, if you can! But you have not the power to create any more than the male has the power to conceive. You have a womb to conceive, and not a penis with which to impregnate. Medical science can today change the body, but it cannot change the one polarity of awareness into the other. Medical science can change your body into that of a male, but it cannot give you the ability to impregnate, to create!

You may argue and say, “Yes, that is true, but a woman can go out and create her own business, or she can create a piece of art, or she can create a new type of car, or she can create a piece of music, or she can create anything she wishes to create!” And I say, “Yes! That she can. But is it true creation?”

How many women do you know of, who can honestly create something that was never there before? I know of none. Yet there are many women who have nurtured what men have created, and in that nurturing have made it grow into something bigger and better, just as a mother nurtures her children into productive young adults. But it was not the mother who created the children. The mother conceived and gave birth to the children, and then nurtured them into adults. Likewise it is not women who have created business, or art, or cars, or music. Whenever women are involved on the creative side of life, it is to conceive and bring to birth the creations of men.

The female can only sustain and nurture what the male has brought forth with his creative powers. Therefore, when a female starts a business of her own, she is in fact not creating anything new, she is nurturing a practice that already exists.

Similarly, even if the female composes a new piece of music, she will not be creating music; she will only be using existing forms of composition to bring to birth a new piece of music. Yet those forms were not created by females, but by males.

Look at life in terms of it being a game. Call the game chess. Now remember that relative to the spirit of man, we are all female, irrespective of gender. Therefore it is not us, as females, who created life, but the spirit of man. All we can do is to play the game of life. So we move the chess pieces here, and then there, and so we bring to birth many new opportunities that did not exist at the outset of the game. But can we honestly say we are

creating? All we are doing is pushing around pieces on a chess board, and through that we are bringing to birth much within the process of life.

Yet, the male does create, for he is totally unlike the female. How come? Simply because the female will instinctively nurture the game and its rules. This is because it is her innermost and undeniable nature to conceive, to bring to birth, and then to nurture. But the male, on the other hand, will instinctively try to understand the game. In doing so he will tamper with the rules, change them, modify them, alter them, until finally he has destroyed the original game. This he does so as to evolve awareness through the process of learning, something which is as natural for him as it is to hunt and to kill in order that he and his family may eat and be sustained within the process of life.

Therefore, on the one hand, we have the nurturing of the female which tends towards preservation, and on the other, we have the destruction of the male which tends towards evolution.

Without the male's drive to hunt and kill, he and his family would starve to death, just as without the male's drive towards destruction, the evolution of awareness would become preserved, become frozen in time, and would therefore grind to a halt and die. Yet, without the female's ability to conceive, there would be no family to feed in the first place, just as without her ability to nurture and to preserve, there would be no life left to enhance the evolution of awareness. So once again we see the dual polarity of awareness at work, and how vitally important is the act of intelligent co-operation between the two aspects - male and female.

Destruction versus preservation, male versus female. But realise that destruction is very much the act of creation, as paradoxical as this appears to be. It is simply not possible to create something out of nothing. In order to create anything we need building blocks of sorts, and material for these must come from somewhere. This is not a concept I want to explore in any depth in this book, for it is possible to write volumes on just this one concept. Therefore let it suffice to say that if we are going to create, we must first tear from out of the fabric of life itself the material with which to create something new. The implications of this are quite clear, namely, that in order to create we must destroy something else. An obvious example of this is the act of procreation.

When a man impregnates a woman, he has not simply ejaculated sperm, as so many ignorant fools are prone to believe. Although it is true that the mere ejaculation of sperm is a perfectly harmless excretion of bodily fluid, the act of impregnation is a totally different kettle of fish altogether. The moment a man impregnates a woman, he has, through the medium of his sperm, torn from out of his own electromagnetic being a small portion of his life-essence. It is that portion of his life- essence that forms the one

polarity of a nucleus of new life within the now fertilised ovum of the woman. However, it is not only his own electromagnetic being which the male has damaged in this process. That portion of his life-essence, within the woman's ovum, also acts as a magnetic force which tears its opposite polarity away from the female's electromagnetic being, for both polarities are needed for conception to take place. But quite apart from this damage the male has caused to both himself and the woman, he has in addition also destroyed her virginity, and has started up a whole new metabolic structure within her body.

Nevertheless, there is destruction and then there is destruction. There is the type of wanton destruction that does not support either life or the evolution of awareness, and then there is the type of destruction that upholds life, uplifts it, and aids in the evolution of awareness, as for example in the act of procreation. But even here, we need to take care, for just as the act of procreation can be abused in terms of rape, plunder and indiscriminate breeding, so too can we turn any good act into something which is foul and wantonly destructive.

Not only does the male produce and ejaculate the life-giving sperm, but so too does he produce and spew forth the germ of all forms. The female, on the other hand, provides the egg. By receiving the sperm inside of her, that egg becomes impregnated, after which her womb nurtures and finally brings to birth the new form that was created during the act of intelligent cooperation between her and the male.

Conception and childbirth are therefore very much the male's responsibility, just as it is his responsibility to see to it that only those forms which are beneficial to the evolution of awareness are created. However, as is only too clear to see in the world today, men shun that responsibility, because they refuse to acknowledge that the act of creation is their responsibility. Nowhere is this clearer to see than in that form created by men, and termed sexual promiscuity.

By not taking responsibility for the creative act of procreation, men have pushed that responsibility, their responsibility, onto the woman. As a result, men feel that they are at liberty to sow their wild oats around indiscriminately and even to rape, for in their minds the female body is there for their fun, for their gratification, and for the fulfilment of their sexual lust. But, in their efforts not to be constantly pregnant and not to give birth to every Tom, Dick and Harry's offspring, women have inadvertently co-operated with men in the creation of that cruel form. By assuming responsibility which is not their's, women now mostly take the infamous pill, and thereby keep their bodies in a perpetual false pregnancy!

Sad and ironic, is it not? In trying to be incorporated into the world of the male, and in taking the lead of men who are nothing but spoilt and highly

irresponsible little boys, women the world over have had to sacrifice their self-respect through learning to live a lie. In trying to be accepted within the world of die male, and in trying to please and to gratify, these women are playing a role, and have even convinced themselves that they are happy to have their bodies abused. If the man has set the example that his wild oats are for all and sundry, then why should the woman not spread her legs for every dickhead that comes along and wants to climb on top?

Be that as it may, sexual promiscuity is all a lie. A terrible lie breeding more and more confusion. Yet, confusion is the name of the game it seems! “Here, just swallow this pill. It will confuse the natural functions of your body, just as men have confused your mind! But at least in that confusion your body will not conceive, for it thinks it is already pregnant, and in that blurry haze of confusion between one sexual partner and another, you will also not have to conceive the purpose of any of these jerks!”

But in spite of all the confusion, in spite of the woman’s denial of her own self-respect, she still finds herself conceiving and nurturing a purpose which is now rapidly beginning to destroy everything that has always been held sacred within the act of procreation. This abuse of the sexual act is no different, in fact, to the abuse men are inflicting upon everything else in the world.

War, famine, illness, unhappiness and poverty, are all the results of the various types of forms brought forth out of man’s sense of greed, just as his insatiable greed for sex has brought forth broken relationships, venereal disease, AIDS and pros-titutes. By submitting to their greed, instead of taking responsibility for their creative powers, men have plundered the planet’s natural resources in exactly the same way as they have forced their sexual lust upon women. Even in this day and age, and not only in a few cultures, are women still forced into having to give birth to one child after another, whether their wombs can handle it or not, whilst at the same time being made to work like slaves, and often being beaten up for not having pleased the man in some way. Likewise, do men still cut down whole forests, and then wonder why it no longer rains, and destroy vast tracks of land with indiscriminate farming practices, and then wonder why the soil is becoming infertile. But then, if forests are there for men to plunder, then why not females too? If the land is there for men to rape, then why not rape females too?

Oh! I know! There are today certain moves towards nature conservation, just as there are certain moves towards the protection of the female’s rights. But who is going to protect the planet and nature from a form of self-destruction that has been created by men? And who is going to protect the female from a form of self-destruction also created by men? If it no longer rains when and where it should, and if the ozone layer is breaking

up, who are the men that will change this? And if females today are only too happy to have a hysterectomy just so that they do not have to endure the messy business of menstruation, and to be steri-lized so that they can enjoy sex freely without having to swallow a pill, then who are the men that will change this?

But still, in spite of all of this, none of us can afford to play the blame game. Therefore let us in fairness look also at the female's responsibility in all of this mess. Realise that at the end of the day any creation is a sexual act, no matter whether it is an invention, a musical composition or a baby. But even though creation is the male's responsibility, we must also not forget that no man can create without the female's ovum and her womb. Accordingly, the female too must take responsibility for accepting the male's sperm, for taking his lead, and ultimately for supporting and nurturing his purpose.

If the rights of women are to be protected and restored in the true sense of the word, and if the rights of that greater female we term the planet are also to be protected, then it is time that men the world over start growing up fast, and stop playing around like so many spoilt little boys taking revenge on mother. But so too must women the world over start taking responsibility for supporting men to claim their power as true males who can, and must provide the lead in rectifying mistakes that are crippling everyone and everything. No longer can women afford not to discriminate wisely, for they have to learn to think for themselves, and to make up their minds whether or not the men in their lives are wanting to create forms which uplift, or forms which destroy.

There is absolutely no need for women to prostitute themselves and their values to a purpose which violates their female sense of what constitutes the right values in life. No female has to conceive, and no female has to give birth to a creation she cannot believe in. If the female lends herself to the male's creation, whether this is the sexual act, or any other act of creation, then it must be because she believes in that male's purpose, and therefore wants to support that purpose, and wants to co-operate with him in the creations brought forth by that purpose.

The question every female should ask herself is, "Do I want this male as a mirror of my own inner counterpart?" Ask yourself if he shows you the respect he should have for the mirror of his own inner female. Ask yourself if

he treats you with the same respect he should be showing to the world around him. Does he hunt only so that he may feed his family? Or does he hunt just for the fun of killing? Does he share with you his purpose, or does he only share with you his sexual lust?

Look, and see for yourself, if the man in your life is truly taking responsibility for the sexual act. By this I am not just referring to the physical act, but to all of his creative acts. The true male does not share only his physical sperm with the female - he shares with her also all of his creative essence at all levels of their relationship - physical, emotional and mental. It is simply not possible for any female to exercise intelligent cooperation with a man who does not share his emotions, his feelings, his thoughts, ideas, fears, doubts, hopes, desires, wishes, dreams and, in short, his everything. If he remains a closed book and only wants to share in the physical act of sex, then it is impossible for the female to conceive his purpose at any level other than the physical act of procreation.

Men who are closed do not incorporate the female into their lives. Their attitude is simply one of wanting to use the female as some sort of glorified servant who also has to satisfy his sexual needs. But servants do not share in the life of the master. Nor are servants expected to conceive his purpose or his child. For such men, the female's only real purpose is to clean up after him, and that includes seeing to it that she does not conceive and bring to birth anything he may in a moment of "abandonment" have shared with her, irrespective of whether it is an idea, a dream, a fear, or his sperm. Such a man expects that you will accept his seed but, in keeping to your role as servant, will not conceive. Even at the physical level, such men are quite happy to leave contraception to the female. But realise that if you are having to contracept the male's sperm, then you are more than likely also contracepting him at all other levels within your relationship.

It is just a fact that no true female can respect a man who is not taking responsibility for being a male, and where there is no respect, you will, even with the best will in the world, not conceive his purpose, physically, emotionally or mentally. Neither will you be supporting him, no matter how much you think you are, or how much you think you may love him. In this respect, remember that true support is the act of intelligent co-operation, and it has nothing to do with supporting the weaknesses and the lack of responsibility.

Therefore, if it is this man's weakness you are supporting, then be honest enough to acknowledge to yourself that you are nothing except his servant or, worse still, his servant- whore! If it is a servant or whore you wish to be, then go right ahead and support him in his indulgence, but then also be brave enough to accept the consequences of your prostitution. It is said that many a true word is spoken in jest, and nowhere is this clearer to see

than in that vulgar expression men so often use, namely, “it’s fucked up,” meaning that it has been abused to the point of uselessness. The problem is that people rarely, if ever, pay attention to the truths which they utter. Are you willing to be honest? Are you willing to allow yourself to become fucked up?

Be honest with yourself. Make a list of all the ways in which you allow the men in your life to destroy not only you, but also the world around them. Look to see whether you provide the male in your life with a counterbalance, and how. In other words, if he is busy destroying, are you willing to confront him on the issue honestly? Look also to see if you complement the male in every respect, that is, if the male in your life is being creative, are you supporting him in that creation, or are you supporting him in being wantonly destructive? And finally, look to see if, and how, you are supporting the male in claiming his power. In relation to this it should be a question of, “Are you supporting him to claim his power as a true male, and as a creator, or are you helping him to escape taking responsibility for the creative act?”

SECTION 3

# GETTING TO KNOW YOURSELF AS A FEMALE

CHAPTER FORTY FIVE

# ROLE MODELS

*THAT WHICH IS LEARNED AT THE KNEE OF OUR PARENTS CREATES A LASTING IMPRESSION.*

In the preceding chapters we attempted to gain an understanding of the implications of what it is to be female, and why it is that so many women fail to bring out their full potential as females. Now that you have at least some clarity, you are half-way there. Once we can see what it is we are doing wrong, we can start to change our ways, our behaviour and our approach, and once we do that, we are well on our way to success.

We have already touched upon the all-important concept of self-discipline; remember that everything we have looked at so far can only really be achieved through exercising self-discipline. Therefore we now need to look at this concept in greater depth.

Self-discipline is mainly acquired in two principal ways. First, we learn basic discipline from our mothers, in the form of what may be termed the basic values in life. And secondly, we learn discrimination from our fathers. By “discrimination” I am referring to the ability to take out of life what is useful and beneficial, or in other words, the ability to choose between that which is constructive and that which is destructive.

Although we can learn to become disciplined at any point in our lives, it is by far the best to learn this when we are still small children, because, generally speaking, it is only what we have learned as a young child that tends to stick and to become second nature. It is, of course, exactly for this reason that the habits of a lifetime are so very difficult to eradicate, for if you have never learned self-discipline, then it is really rather difficult to learn it later on in life.

As we have already noted, the people we learn from most are our parents, and it is not so much what they tell us, but rather what they show

us through example. All children will normally base their behaviour patterns upon those of their parents, because they have taken them as role models. In using our parents as role models there are three major factors that come into play. Firstly, respect for mother; secondly, hero worship of father; and thirdly, the warmth and nurturing we received from both of our parents. Let us look at these three factors more closely.

It is always at the knee of the mother that the young child learns the basic values of life. These values are inevitably in the nature of respect - respect for food, respect for clothing, respect for money, for animals, for friends, for a home, for cleanliness, for discipline in general and, in short, respect for life. However, by far the most important value a girl learns from her mother, is respect for the male.

The basic values a child learns from its mother obviously depend very much upon the respect its mother has for all around her, and also upon the child's respect for its mother. Here we should note that the word "respect" means "to look again", meaning that the world is not what it appears to be, and therefore that we cannot afford to take things at face value, or for granted. This is especially important in relation to the male, because a girl will always end up emulating her mother, just as a boy will emulate his father. Therefore if the girl's mother is a doormat, the girl will become a doormat, and if her mother has no respect for the male, then the girl too will have no respect for the males in her life.

The father plays a very different role in the life of a child, for invariably Dad is out working most of the day, and so, when he is at home, he is always looked upon as being the loving provider who is also the big, strong, brave defender. As a result, any child tends to hero worship its father, and the really exciting part of the day is when Dad comes home. Furthermore, Dad always seems to have an answer for anything that happened during the day, and since he is the one who normally sorts out all disputes in a way which everyone can live with, he is also looked upon as being the wise one in the family. It is therefore mainly from the father that children learn discrimination, provided, of course, that Dad is a true male. We are not here referring to the guy who arrives home at ten o'clock at night, drunk out of his mind and then beats up his wife before raping her. We're talking about the average male who is trying his best to be a husband and a father.

Even if mother is a doormat and father is a drunk, as children, we still learn everything we need to learn by using them as role models, irrespective of whether they are positive or negative models. In this respect it does not matter if we learn how to do something, or if we learn how not to do something. Either way we learn, and therefore we always have the right parents, whatever we may think of them. However, for the sake of simplicity, we are going to look at only the average parents.

A most important point to bear in mind, is that the discrimination we learn from father does, of course, always pivot around the basic values we learn from mother. This is so very important because, in learning how to cope with life in general, the female can only meet the demands of life through her ability to discriminate in terms of what has value or not. In fact, all that self-discipline really boils down to, is the female's knowledge of basic values, and her skill at being able to discriminate between many different values.

However, in order to learn these two aspects of self- discipline, it is also vital that the child grows up in a home in which she receives ample warmth and nurturing. If the child does not grow up with this love, she will not respect either parent. In such a case the child will still use the parents as role models, but instead of using them in a positive sense, she will use them as role models in the negative sense. This means that the child will grow up acting out what she feels her parents are doing to her.

CHAPTER FORTY SIX

# THE OVER-DOMINANT MOTHER

In looking at our parents we should take care not to take them at face value. For example, over-dominant women fall mainly into two categories. In the first category we have the proverbial battle-axe who makes no bones about the fact that she is the boss, and in the second category we find women who often appear to be meek and mild, but who actually have backbones of steel. Being mild and meek is only a behaviour which allows them to manipulate everyone around them, yet if you scratch a little beneath that outer facade, you will find a woman who is every bit as hard as nails. This is not to say that all women who are meek and mild are over-dominant. Some of these women will be genuine doormats who are just too weak to stand up and fight for their rights. In such cases, the driving force behind these women is usually a severe self-hatred, causing them to believe that they deserve no better.

Now, the girl who grows up with an over-dominant mother will usually end up manifesting three very distinct forms of behaviour. Firstly, she has a resistance to being contained; secondly, she wants to wear the pants; and thirdly, she is highly ambitious. Let us look at each of these three forms of behaviour more closely.

In having a resistance to being contained, the woman will have no real respect for men. Such a woman will also always want to be right, and so will be quick to become highly defensive and indignant. In addition she will also be rather rigid in her thinking and, as a result, will often be very reluctant to make changes in her life. However, if forced to make changes, such a woman will then often act impulsively, in the sense of not first considering the possible consequences of her acts. These women are also quite often careless about their appearance, in that they cannot be bothered very much about their hair, their make-up, or clothing, and their homes too will often reflect that same carelessness. By “carelessness” I am not necessarily referring to a mess, but rather to a lack of care in detail, finesse and beauty.

The women who want to wear the pants are those who are very much the boss. Always wanting to be right, and always wanting to tell everyone what to do, when to do it and where to do it, these women cannot resist mothering everyone in sight, irrespective of whether it is a child, a male, a dog or a parrot. Generally speaking such women take responsibility for everything, and will always insist that they know best and are therefore in charge of everything, including the finances, the bond on the house and the monthly accounts. But they are also quick to pass the buck should something go wrong, and if a man is around he will be the first to get the blame. In addition, they are also very domineering and cannot resist the challenge to compete against males, for they are for ever convinced that males are somehow inferior to women. Needless to say, these women tend to look upon femininity as being a sign of weakness, and therefore something to be avoided at all costs.

Being ambitious, these particular women tend to be very logical and so not only lack imagination, but also tend to suppress true creativity, in the sense of, “Let’s not have any competition around here. I’m the boss, Okay?” For women such as these it is very important that they and everyone else should conform to what they perceive as being the norm. Being so very bossy, they have a rather staid sense of humour, and find it difficult to laugh at the folly of life.

In what we have looked at in this chapter, I have, for die sake of simplicity, painted only the worst case scenario. Obviously every individual is different, and therefore no two people will manifest their behaviour in the same way, nor will they have the same approach towards life. Also, bear in mind that although I have listed all of the behaviour patterns that emerge as a result of having had an over-dominant mother, mothers too are unique and individual. As a result, your mother will not necessarily display all of these traits, and since you are different to your mother, you may also not necessarily have all of the characteristics listed here. Nevertheless, the potential for these traits will always be there, and even if they are not obvious now, they may well become manifested at some later stage in life.

What’s more, none of us like to show our negative traits. Consequently, we have all learned to mask these characteristics so that they appear normal and therefore acceptable, or alternatively, we have masked them in such a way that they appear to be something completely different to what they really are. Yet, if you are prepared to be honest with yourself, you will be able to see the true nature of all your characteristics.

I have chosen to put the accent on the over-dominant mother, for this is what the majority of women are, since most men in the world today, as in the past, are still very much little boys. Nonetheless, we must also briefly

consider the mother who is genuinely weak and a doormat, and the resulting influence this type of behaviour has upon her daughters.

The woman who has grown up with a doormat for a mother is not difficult to spot. Being incredibly shy and withdrawn, such women are not only introverted, but also come across as being timid to the point of being pale, colourless, and in short, rather dull and uninteresting. Although they can often be quite pretty if they would only take greater care of themselves, these women are very prone to self-neglect due to anorexia in the early stages of life, and sometimes also alcohol abuse in their latter years.

Having an almost non-existent self-image, these women also have hardly any self-respect and, as a result, are insecure to the point of doubting and dithering in everything, apparently having no real opinion of their own, and coming across as being somewhat dumb, even though they can have perfectly good minds. Easily frightened by everything, these women also tend to succumb very quickly to the mentality of the proverbial victim, calling forth one incredible disaster after another in their lives. For example, if they are not raped by strangers, then they get raped by their brothers, their fathers and even their husbands. If they do not crash their own cars, then someone else does it for them, after having stolen it. If they contract a disease, it is either a very rare disease, or one not ever heard of before. If they go shopping, the store burns down and they are trapped in the cold-room for hours on end. And so on, and so on! For ever victims, and for ever hard-done-by, such women spend their lives feeling very sorry for themselves. In short, life is a total bitch, and people like me writing such terrible things about them must obviously hate them! Cry! Cry! Sob! Sob! Wring hands in despair!

CHAPTER FORTY SEVEN

# THE WEAK FATHER

The weak father is a man who does not believe in his own maleness. He therefore finds life much easier when he hides behind his wife's skirts, often looking deep into the bottle, and talking up a storm that is nothing more than hot air! Being weak, such a man has very little intention of standing up for himself, simply because such a bold action is much too threatening for him. Yet, care must be taken not to assume that if you had a dominant mother, you will automatically have a weak father. Being genuinely weak is a far cry from pretending to be weak - something which most men love to indulge in, for in this way they too can mani-pulate everyone around them. I wish to point this out here because, although the world has always been, and is still riddled by weak men, very few of these men are genuinely weak. If pushed far enough, a real bull suddenly emerges! Nevertheless, irrespective of whether the man really is weak, or just pretends to be weak, the effects upon his daughters are the same.

The girl with a weak father, or a father who pretends to be weak, will end up manifesting once again three distinct forms of behaviour. These are characterised by, firstly, a sense of being disillusioned with life; secondly, a sense of being disappointed in general; and thirdly, an over-emphasis of sexuality.

The sense of disillusionment manifests primarily in terms of general apathy, often in the sense of being "helpless" and "lost." Growing out of this apathy is an attitude of "I don't know what to do." As a result, these women are prone to procrastination, to complaining about not having enough time for themselves, and that most things are a burden. Also, such women often lack self-respect, even though they are normally vociferous in demanding respect from others. However, because they lack self-respect, and therefore any real sense of honour, they always complain about feeling unacknowledged in some way. In trying to get the recognition they long for, these women are extremely good at scheming and manipulating, even though they are not always conscious of the implications of their actions.

The sense of being disappointed tends to come out mainly as being evasive and cautious. This is very much in the sense of “once bitten, twice shy.” Through being careful not to expose themselves to possible emotional hurt, such women are normally very insensitive people who can also become rather abusive in both their speech and manner, especially towards men. These women also lack commitment, but can cover for this by being loud and all-knowing, thereby very much putting on an act of “I’m okay.” In addition, they also tend towards being somewhat moody at the best of times, and hyper-sensitive most of the time.

The over-emphasis of sexuality is first manifested in the early years in terms of competing against the mother to try to get the father’s attention and approval. Later that sense of competing against is extended to include all other females, but it is still geared towards winning the male’s attention. Such women then become very flirtatious, and even obsessed with the sexual act. Consequently, they will often exhibit seductive behaviour of which they appear to be quite oblivious, and yet they will not really try too hard to cover up for behaviour that is quite clearly promiscuous. If the obsession with sexuality is allowed to get out of hand, it is not uncommon for these women to start exhibiting even lesbian tendencies.

There is little point in considering the influences of the strong father, simply because if you had a strong father, he would have been a true male, in which case your mother would have been a true female, and you would not now be feeling the need to read this book. Yet, remember what was mentioned in the previous chapter - no two men, and no two fathers, are the same. Every individual is unique, as is his behaviour, and every girl will have her own reaction to her father’s behaviour. Thus, even sisters from the same family and with the same father and mother, can and do grow up as different individuals, exhibiting different characteristics. Just remember that the characteristics we are looking at are potentials which are common to all, and those potentials can manifest at any time in life, and under a great many guises.

CHAPTER FORTY EIGHT

# HUNTING FOR POWER

Having gained a better perspective on who and what you are, in terms of your behaviour patterns, we now need to return to the concept of self-discipline, to see how this relates to nurturing. Remember that the principal role of the female is to nurture and to support. But, as we have already noted, any support given must be honest support, and must therefore be free from bias, whether positive or negative. However, to be capable of such honesty requires not only self-respect, but also a great deal of self-discipline.

Self-discipline for the female means being a disciple of her own inner male. Here it is important to keep in mind that the male represents the spirit, and that the female can only come into her own right if and when the male incorporates her into his world, in the sense that he must include the unknown into the known. To be a disciple of the inner male means that the female must take die lead of the outer male in her life, and she does this in two ways. Firstly, she entices the male into taking her as his disciple; and, secondly, she uses her knowledge to nurture his purpose. What in effect this boils down to, is that die female must know how to hunt the male, and how to relate to his purpose.

In practice it will be found that very few young men ever know what their purpose in life is meant to be. Not yet having enough life’s experience to draw from, and taking much longer to mature than women, most young adult men are normally quite vague about the more serious side of life. Since he is quite content at this stage in his life simply to dream and explore, it takes the female’s more mature insight to fathom what the young man’s purpose in life really is. But, as is so clear to see, this is very much mother’s intuition we are referring to here, and unless such a young lady is careful in how she goes about it, she will find her young prince running away from her as soon as she wants to start telling him what to do with his life!

The way in which evolution has set it up is that the male is the hunter in the outer world, but the female is the hunter in the inner world, which includes also all issues pertaining to the home and personal relationships.

This does not mean that the female excludes the outer world. However, she will always bring back to the home, or inner world, whatever she encounters in the outer world, as a result of her hunting endeavours there. This concept will become clearer in the following chapters. But what do we really mean by “hunting?” Put quite simply, it means the acquisition of knowledge gained through personal experience, and as we have already noted much earlier, such knowledge is in reality power - power which we can use in fulfilling our fate, and also in the acquisition of even more power. But, for the sake of clarity, let us see what this means in practical terms.

In hunting for power, the female involves herself in five areas of endeavour, but with a two-fold purpose in mind. One, the female strives for the acquisition of power through the medium of her own inner world; and two, she strives to achieve freedom within the context of the outer world, or the world “out there” beyond the confines of her home and personal relationships.

When she hunts for power within her inner world, the female gains knowledge in five cardinal areas of endeavour. These are sobriety, action, feeling, warmth and intent. Sobriety is the ability to assess every situation in one’s life precisely as to its true value. It is often called clarity, and it is a vital quality, since we cannot take action in our lives without being clear on our circumstances and values. Such an ability implies having to be ruthless in the sense that one has to stand detached from emotion, and not allow personal feelings to cloud the issue at hand. Sobriety does not mean having to be heartless, but it does mean that we have to be honest and objective, even if the truth does hurt! Sobriety is a quality of awareness which is very much based upon knowledge that is certain, and in this respect it is worth noting that the only worthwhile changes we bring about are those made with sobriety.

Action speaks for itself, but it is good to bear in mind that by action, we are referring to the implementation of that type of decision which propels us forward in our search for happiness and fulfilment of purpose. It is therefore not action as in action in the gym, or action in cleaning the house, or action on the dance floor that we are talking about here. It is the action that brings about meaningful change in our lives that is important.

Feeling, we have already discussed, and we saw that it primarily means gut feel, or intuition. It is the ability to participate in all of life freely, without the restraints imposed by logical assumption, and it can only be corroborated through experience.

Warmth is the nurturing aspect of the human being, and is an act that supplies the care needed by any living thing to grow, to flourish and to prosper. Intent, on the other hand, is the ability to focus on what is most important to you in your life at any given moment, irrespective of whether it

is to nurture a new seedling in your garden, to nurture the dream of having your own home, or to nurture the belief that the man in your life will claim his power as a true male. In other words, nurturing pertains very much to the physical care of someone or something, but intent means that you keep your focus on what you want, and because of that, you do everything within your power to materialise that wish.

When she hunts for freedom in the outer world, the female likewise involves herself in five areas of activity, namely, education, politics, medicine, religion and science. But so as to avoid preconceived ideas, and falling into the trap of taking these pursuits at face value, let us look briefly at each in turn.

It is quite obvious to see how education leads to freedom, because unless we have an education, we can never really be free in the sense of being our own boss. However, care should be taken not to see education only in terms of academic schooling. Academic schooling is part of being educated, but true education means that we have acquired the ability to handle life and the many challenges it brings us. Unless we have that education we will end up being beggars, and beggars can’t be choosers.

Politics more or less speaks for itself, because only a little thought is required to see that the sole purpose of politics concerns the ability to negotiate for strategies that allow for the manipulation of power. In other words, we look to see what it is we would like, and then we decide how best to interact with others in achieving our goal. This can be as simple as telling the butcher that unless he can give you a better price you will be forced to buy from his competitor. Or it can be a subtle as telling the school principal that you would love to bake some cakes for die school fete, but unless the mathematics teacher can give your son some extra attention in mathematics you are going to have to spend extra time coaching him at home, and therefore will not have the time to bake cakes. Alternatively it can be as complicated as having to support the tennis club, whose president also serves on the town planning council, so that you can use your influence there to lobby for new street lights in your area. Yet the bottom line of all this type of endeavour is politics, leading to that freedom which enables one to materialise one’s own wishes.

Medicine implies the freedom from disease, but bear in mind that we are here referring, not so much to physical diseases, but to that dis-ease

caused by an imbalance of sorts. Therefore, medicine in its broadest sense includes also the female's concern with relationships, irrespective of what type of relationship this may be. For example, if her child is struggling with his maths, she looks at the relationship between her son and his teacher, as well as at the relationship with her son and his school. Likewise, if the meat is too expensive, she is very much looking at her relationship with her butcher. But in both cases she will be looking at those relationships in terms of how best to overcome the disease.

Religion is not at all what it appears to be at face value. By religion I am implying the true meaning of religion, which has nothing at all to do with man's sense of separativeness based upon prejudice. By religion I am referring to the human being's innate drive towards understanding him- or herself relative to the meaning and purpose of life. It is therefore very much to do with building an awareness of ourselves in relation to life, for this is the true meaning of religion, namely, "relating back to the self." In practice this means ridding ourselves of our social conditioning, and thus achieving our freedom.

Science very much speaks for itself, in that the purpose of science is not only to enhance the quality of all of life, but also to uncover information which everyone can use in achieving freedom through the medium of technology, irrespective of whether this is medical technology, mechanical technology, educational technology, or food technology.

Having explained the two-fold approach of the female in hunting for power, let us now consider how this actually works in practice, especially the concept of the female hunting for power in the world at large. To do so, we will look at a few examples.

If Mary comes to realise that there is a lack of sobriety within her life, she immediately turns within to start searching for possible solutions, or answers, to what could be wrong. In other words, she starts to look at her behaviour to see what it is that is causing the confusion, and therefore, lack of clarity. In this particular case, Mary is hunting for power entirely within the scope of her own inner world.

If, on the other hand, Mary senses that her son is experiencing a lack of clarity in his mathematics, she now has to turn her attention to the outer world. Obviously her endeavour here is going to be centred around education. In order to find the sobriety she needs in order to help her son, she will start to question whether the educational system her child is following is actually fulfilling its purpose. If she feels that it is not doing so, then once again Mary has no option other than to turn within, to start looking at what she feels is wrong with the system, and how best to solve her son's problem.

The important point to grasp here is that, irrespective of whether the female is hunting for power within or without, she is always having to resort back to her feelings, and therefore to her own inner world. As a result, the true female only uses her endeavours within the outer world in order to relate to those inner aspects of herself she would otherwise not encounter. Therefore, once again we see that the female is only ever concerned with her inner world, and, figuratively speaking, in tending to the hearth, even when she interacts with the outer world.

Furthermore, because it is the male who is concerned with hunting for power in the outer world, once Mary has found the sobriety she needs, and has thereby established what the problem is concerning her son's difficulties with mathematics, she will hand the challenge over to her husband. As the female, it is not Mary's responsibility to tackle the school principal on the issue of education. Instead she will present her husband with what she has uncovered, and then stand back in the sense of allowing him, as the male, to decide what action is to be taken. Since it is the male's responsibility to deal with the world at large, and since he is well equipped to do so, Mary must leave him to sort out the problem from there.

To understand this even better, let us rework the same example, but from a slightly different angle. Say that Sean, Mary's husband, expresses his concern to Mary about their son's marks at school. Now if Mary is a true female, the first thing she will do is to use her discrimination to pinpoint what exactly is causing Sean's concern about their son, Johnny. Are Johnny's marks suddenly much lower than they have always been on average? Are all of Johnny's marks equally low? Is Johnny always doing his homework, and how conscientiously? Is Johnny complaining about his schoolwork? And so on, and so on. But in all of this Mary is very much concentrating on what is happening on the home-front, that is, within her own world.

Now if, having looked at all these possibilities, Mary comes to the conclusion that the problem does not originate with Johnny, then she will start to look at the outer world. If she finds that the problem lies there, she will once again turn back into her own inner world, to search there for the answers as to what exactly constitutes the problem. Once she has come up with something definite, Mary will share her findings with Sean.

However, even when the female has been able to identify the problem, it often happens that she will not be able to pinpoint or express it exactly, not because she is stupid or incapable, but simply because the true female relies much more on gut feeling than on rationality to find the sobriety she is seeking. Therefore it will not be strange if Mary tells Sean that she believes the problem lies in how Johnny is being educated at school, or that she feels Johnny is not very happy with his teacher, or that she feels he is perhaps not communicating well with his teacher.

The point here is that the female will often just give the male all sorts of feelings, but will hand it over to him to ascertain what those feelings translate into in terms of practicalities. This is especially true if the issue concerns the outer world. So, if Mary feels that Johnny is not doing his homework properly, she does not think what that translates into in terms of practicalities, she simply follows her feelings in sorting out both Johnny and his problems regarding his schoolwork, for this is very much her domain and her world. However, if the problem lies outside of her domain, Mary will still give Sean her feelings, but she will then leave it to him to think out how best to handle the education of his son in the world out there. Therefore, when the female works in the world at large, it is only in the sense of being able to find the necessary direction she needs in order to go into the unknown of her own inner being, and to find there what is needed.

Remember that finding direction, and searching within the unknown, are both actions which require the use of the mind and, as we know, this entails the act of discrimination. But, as we saw so clearly in the second example of Johnny, Mary is using her discrimination to support the male's purpose, in this case, by using her discrimination to find the knowledge Sean needs so that they can help their son. This, in the final analysis, is the true meaning of nurturing, that is, nurturing the purpose of the male.

CHAPTER FORTY NINE

# THE FEMALE PERSPECTIVE ON RELATIONSHIPS

If the female is to practise the concepts we looked at in the previous chapter correctly, it is vital that we understand what they really mean. In this respect we must always bear in mind that all of life is but a system of relationships, and that relationships for the female pivot around nurturing and relating to the purpose of the male. Therefore let us look at how relationships fit into this scheme.

Looking again at the five areas of endeavour, we see that within her own private world, whether this is her inner state of being, or her home environment, the female is hunting for power in terms of sobriety, action, feeling, warmth and intent.

Sobriety entails the art of listening. By learning to listen, instead of constantly wanting to be listened to, the true female learns to take, rather than for ever wanting to give, like the mother, irrespective of whether this is giving food, giving love, giving attention, or giving advice. By learning to take, the true female takes the male's lead, takes the direction he has pointed out, and above all, she takes his purpose as her own.

Action implies the art of discrimination. Discrimination for the female does not necessarily mean having to find solutions to problems, but it does mean that she uses her mind to try and fathom out what the need of the male really is. By taking this action, she can and does provide him with all the information he may need, either to find solutions to the challenges of the moment, or to decide what their next move forward must be.

Feeling is the art of entering the unknown. By learning to listen to her gut feel, the female listens to her heart in order to use the irrational knowledge called forth through her interaction with the unknown. Here it is important to remember that the unknown is exactly that; the unknown. In facing anything which is unknown the mind is useless. The only way we can

handle the unknown, is to feel our way in the dark, by using the gut or the intuition.

Warmth is the art of nurturing, and it is closely allied with intent, the art of conception. Know that we cannot nurture something we do not have. If it is a hope we wish to nurture, we must first have that hope. If it is a child we wish to nurture, we must first have that child. And if it is the male's purpose we want to nurture, we must first know what that purpose is. But from the perspective of the female, to have is to conceive, irrespective of whether it is the conception of a hope, a baby, or the male's purpose. Therefore intent for the female is very much centred around intending conception. For example, if the female wants the man in her life to become a real male by claiming his power, then, as the expression states it so well, "to all intents and purposes," the female conceives the concept of the true male.

When she is hunting in the outer world for that power which leads to freedom, the true female looks upon education in its broadest possible sense as being the art of recapitulation. This involves the necessity not only to recall, but also to correlate, all of our life's experience into one meaningful whole that we can rightfully term knowledge, or power. In this regard, recapitulation is vital in the acquisition of sobriety.

Politics has everything to do with what I like to term the art of stalking, irrespective of whether it is someone else we are stalking, or ourselves. By stalking, I am, of course, referring to manipulation, except that I like to differentiate between plain manipulation and stalking. Plain manipulation is an act which is so designed that only you are going to win, and for your own self-centred purposes, whereas stalking is an act designed so that both you and your opponent can win.

Through stalking you still get to win, but not at the expense of the other person, even though it will often be at the expense of their behaviour. For example, and looking again at our previous examples in politics, if you use threats to make the butcher give you a better price for your purchases, you will have manipulated him for your own self-centred gain. But if you stalk the school principal into finding out why Johnny is struggling with his mathematics, which you will have done by dropping the hint about the cakes and the school fete, the chances are that he will look into the matter, in which case you win, Johnny is likely to win, and the school principal will get his cakes! In this example you have stalked the school principal so that everyone wins - even the mathematics teacher, for in being questioned by the principal as to why Johnny is not doing well in his mathematics, the teacher now has the opportunity to upgrade his teaching methods.

As an example of what is meant by stalking ourselves, consider the meaning of reacting, as opposed to acting. If you find that no matter how hard you try, you always end up mothering the male in your life, then clearly

you need to take a long hard look at your behaviour. If you do, the chances are that you will soon come to the realisation that the problem lies in the fact that you keep on reacting out of habit, instead of acting in such a way that you get the desired results. To stop this pattern you will have to teach yourself to be sufficiently detached, so that you can observe every situation as if you were merely a witness. Only in this way will you gain the necessary objectivity to see your behaviour patterns for what they are, to stop your normal reactions and to do things differently. This is what is meant by stalking oneself.

Medicine, from the angle of relationships, is the art of erasing personal history. By personal history, I mean the you that you think you are, and that you are constantly holding out for all to see. Your personal history is in every possible respect your self-image. But unless you can change that self-image, you are never going to have the freedom to be anything other than your behaviour! And that, in turn, will mean that you will never get in touch with the real you behind all of that behaviour which is being brought about because of your social conditioning. Therefore see medicine in terms of healing yourself by changing your self-image.

Religion, as we discussed before, is the art of relating to your true self, but always in the context of the world at large. Religion is therefore at the very core of all possible relationships, and in this respect has everything to do with what we may quite rightfully term the art of dreaming. The dreaming we are referring to here is, of course, the act of nurturing, irrespective of whether it is dreaming about the man in your life claiming his power as a male, or whether it is dreaming of Johnny getting a distinction in mathematics. The bottom line in all acts of nurturing is being able to relate to the desired goal in such a way that support becomes possible.

Science to the female is the art of intending conception. To grasp this, realise that in order to practise any of the first four arts, it is necessary for the female first of all to conceive the purpose. For example, it is simply not possible to erase your personal history if you cannot conceive the purpose for doing so. Likewise it is not possible to practise stalking anyone’s behaviour, least of all your own, if you cannot conceive why this would be better than just beating others over the head with a frying pan, in order to get what you want. Therefore, to put it in a nutshell, intent is the basis of all the qualities of personal power the female is hunting for in the world “out there.”

With respect to the above it will help greatly if we digress for a moment in order to look at the difference between personal power and freedom. Power, as we have already learned, is knowledge gained through experience, and therefore personal power is that knowledge we have gained through our own personal experiences. Freedom, on the other hand, is an

extremely complex concept, and not one I can explain briefly. Therefore let it suffice for the purposes of this book simply to state that freedom is the product of using personal power. But that is not all. Every little bit of freedom acquired also generates more personal power, with the result that the two are like two sides of the same coin, and so are fully interactive and interdependent.

If we look at the five endeavours of the female within the outer world, we see that in order for her to be successful in those areas she needs personal power to begin with, for unless she already has a knowledge of what it is she is hunting for, her endeavours will not bring freedom. But that initial personal power can only really be gained through her endeavours within her inner or private world. Only once she has acquired sobriety, action, feeling, warmth and intent, will she have sufficient personal power to tackle the world out there in pursuit of freedom, for it is these five qualities of awareness that are termed per-sonal power, or alternatively, the five aspects of The One Power.

Yet, in hunting for freedom, the female will gain even more personal power, for whatever she finds in the world out there she will immediately internalise and take “home” with her. This is to say that the female conceives as much in the outer world, as she does within her inner world, for die deepest possible meaning of conception is to nurture the purpose of the male in every possible respect, physically, emotionally and mentally. And herein lies one of the deepest mysteries of the female, namely, her dual nature. To understand this, realise that it is the mother in the woman who nurtures the purpose of the male, but it is the female in her who conceives that purpose in the first place. As a result, the female is for ever swinging between those two polarities of her being, and unless the male initiates an intelligent co-operation between those two polarities, she will either become stuck in the polarity of motherhood, or she will become unstable in swinging backwards and forwards. In the next chapter we will look more closely at this concept.

CHAPTER FIFTY

# THE FEMALE PLEDGE

In our consideration of this section of the teachings, we first need to look at two extremely important concepts, namely, opening the heart, and entering the unknown. Both of these concepts pertain to feeling, and therefore the only way in which we can really work with them is to follow our gut feel.

The problem is that we have all been taught to think, but none of us have been taught how to feel, or how to listen to the heart. As a result most women's hearts are firmly closed, and the only thing they know is how to think rationally. However, life is not an intellectual exercise, but a feeling. Therefore in dealing with life itself, thinking is no good. Thinking is only good when we have to discriminate, in the process of finding direction. But, as we have already seen, once we have found that direction we have to turn within, in the sense of entering the unknown of our own inner being, in order to find there whatever we feel will serve the purpose of the male. Yet, in doing this, remember always that to enter the unknown is to enter the world of feeling which, by its very nature, is antithetical to thinking.

When learning to open the heart and listening to it, in order to be able to use our feelings properly, the most important thing is that we take responsibility for ourselves and for everything in our lives. By responsibility, I mean quite literally the ability to respond to life intelligently and wilfully, irrespective of whether this is responding to someone else, some challenge, or ourselves. In the case of the female, this means the ability to respond intelligently and wilfully in relation to the purpose of the male, for do not forget that in essence life is the spirit, that is, the male. In this respect it is also important to know that the female is, in fact, always responding to the male in one way or another, for it is impossible to live in the world and not to respond to the male impulse, that is, the impulse of life.

However, we must be very clear about what it means to respond. The word "respond" basically means the same as response, meaning "to pledge again." But be aware of the enormity of the implications here, for whenever

we respond to the world around us, we respond to the male impulse, and therefore once again pledge ourselves to the purpose of the male. This then is the deeper meaning within the act of conception, namely, response, and so the act of opening the heart, for the female, means opening herself up, not only to her feelings, but also to intelligent and wilful response, drat is, conception.

Every time the female opens herself up to the requirements of the male, irrespective of whether that is physically, emotionally or mentally, she conceives his purpose, and thereby will inevitably give birth to some form in one way or another. It is therefore so vital for the female to learn to discriminate with wisdom, for if she has not fully grasped the true requirements of the male, she will also not grasp his true purpose, and her conception will amount either to an abortion, or else the birth of a monstrosity. And herein lies the responsibility of the female, and it is also this responsibility that lies at the root of the old-fashioned value that prohibits a woman from engaging in sexual activity until she is married.

The way in which evolution has set it up, is that although it is not for the female to dictate to the male the course of his actions, yet it is the female’s prerogative to choose the male with whom she will mate. There is never any need for the female to be a doormat, just as there is never a need for the female to respond to a purpose that is contrary to her beliefs. In other words, the female chooses her male in accordance with her own sense of what it is to be female.

Consequently, the act of discrimination in the female works in two ways. Firstly, it enables her to choose a male with whose purpose she feels compatible; and secondly, it enables her to conceive her mate’s purpose accurately. It is here that the true power of the female lies, for although she cannot dictate to the male, she does have the power to dictate which male she is going to entice, to nurture and to pledge herself to.

A worthwhile digression at this point concerns an innate characteristic of the female which is often frowned upon as being wrong, but which is in actual fact very normal and natural for the female. The characteristic I am referring to is the fierce competition that exists between all females. In order to understand this very natural trait in the female, brow that what is seen as competition between males is not really competition at all, but rather a mutual striving together. Remember that the male is essentially very much at one with the spirit of man, and therefore the principle of unity is very important to him. As a result, the male is a creature that is constantly seeking companionship and camaraderie amongst other males. In this respect we can note that unless he has been well trained in giving a female due respect, a man will quite often put his male friends first and, in doing so, neglect his own wife.

Therefore true competition amongst males is not the socially conditioned kind, as, for example, in competing against someone else for the attention, for the business, or for the prize. Instead it is the camaraderie that exists between males striving to achieve their own true potential, and is therefore in the nature of mutual support, mutual encouragement and sharing. The way I like to express it is to say that males compete with each other, rather than against each other. Amongst males that competing is very much in the nature of, “If you can do it, then so can I,” or, “Come on, if I can do it, then so can you.”

But for the female it is very different, for the reason that she has to entice the male of her choice. If you are a true female, then you will also single out a man who has what it takes to be a real male. However, if you can spot his purpose and his worth, then so too can any other female, and until you have enticed him into accepting you as his female mirror, every other female is at liberty to try and net him first. The result? I do not believe I need to spell it out. You know exactly what I mean!

Therefore, even though you may find companionship with other women as you journey upon life, realise that two women can never be as close as two men, for the reason that the social being, that is, the tonal, is separative by nature. As a result, males have bosom buddies, whilst females have only other females competing, not with them, but against them!

Yet, do not let this worry you, for it is right the way it is. Since the female is the unknown, she is a mystery even unto herself, even though part of that mystery is the element of discrimination and of competing against. Every female is unique, and so too is her sense of purpose. Yet, until she has found a male who can materialise that purpose for her, it remains just a sensing, and therefore a mystery even unto her. But in order to find such a male the female has to compete against other females, and in the process learns to discriminate with incredible clarity and alacrity!

With respect to the element of competition, remember too that a mystery can only be a mystery if it is left as die unknown. Therefore it is wise never to reveal to your female friends your strategies, for if you do, you will come to regret it. There is nothing wrong with just talking or sharing, but in doing so you don’t need to go into the sordid and gory details of your life. Thus the golden rule for the female is dare, do, and keep silent.

Returning now to the implications inherent within conception, we need to look at the real meaning of reproduction. In discussing this concept it is vital to keep in mind that all of mankind is in essence hermaphroditic, that is, both male and female. Here, remember that the male is in a very real sense the physical plane representative of the spirit, whilst the female is the physical plane representative of the tonal. Further, remember also that the evolution of awareness can only proceed unencumbered where there is true

intelligent co-operation between the male and the female, and, of course, between ourselves and our own inner counterpart.

Therefore the whole purpose of creation, which includes the splitting of the sexes, is in fact the evolution of awareness, and to this end every male also has the power to create. As we already know, to create is a huge responsibility, for we can create true to the purpose of the spirit, or we can create monsters of depravity which destroy. But, as we have also already seen, it is in her ability to discriminate and to conceive that lies the true value and the role of the female.

Through the ability to respond intelligently and wilfully to the purpose of life, the female responds also to the purpose of the spirit, and ultimately also to the purpose of the male in her life. To put this another way, the responsibility of the female is both to choose a mate whose purpose is true to the purpose of the spirit, and also to reproduce that purpose accurately.

In order to understand this properly, it is important to remember that the female, or the tonal, for that matter, does not create in the true sense of the word, but provides the means whereby the purpose of the spirit can be conceived, nurtured, and ultimately reproduced. However, this is very much in the nature of practice makes perfect, because the only way in which the evolution of awareness can take place, is for man to try over and over again to create the perfect state of awareness. Thus, the male and the female have to work together, the male constantly striving to create true to the purpose of the spirit, and the female constantly trying to conceive true to the purpose of the spirit. In this way they both co-operate intelligently towards bringing to birth the purpose of life, that is, the evolution of awareness.

It is this act of the ultimate intelligent co-operation that gives rise to what we term procreation. This is not only procreation at the physical level, but also procreation at the emotional and mental levels, for procreation at all three levels is essential for the evolution of awareness. Physical procreation speaks for itself, for clearly the evolution of awareness would cease if mankind had to stop reproducing itself. Likewise is procreation at the emotional and mental levels also essential, for emotional procreation is the act of intending to bring to materialisation our dreams, whilst mental procreation is the act of sharing knowledge in the pursuit of those dreams.

Part and parcel of the cycle of reproduction is menstruation, a natural function of the female body which far too many women have come to look upon as being a burden, if not a downright curse. Yet, how sad this is, for in that misconception women nowadays seldom if ever notice what a great and marvellous aspect of their own mystery this is, and therefore they quite literally mis- concept or mis-conceive what is a vital function of die female.

Menstruation, like conception and birth, takes place on all three levels of human endeavour, physically, emotionally and mentally. This is an essential function that must take place to make space for the new. If we look at physical menstruation, we see that the female only menstruates when she has not conceived. Accordingly, although the womb was prepared for conception, what was there could not be utilised, and therefore it had to be abandoned, or aborted, so as to prepare for something new to come. This is by far the most awesome aspect of the mystery of the female, for unbeknown even to herself, the true female can and does control conception. That is why sometimes she will conceive, and at other times not. Yet this is not a conscious act, but an act based entirely upon feeling.

There are several factors that affect the act of conception, but of these the most important is the feeling of safety. If the female does not feel safe to conceive, she will not fall pregnant. The feeling that it is not safe can be generated by all sorts of things, for example, that she senses the time is not right, that the male does not yet want children, that they cannot yet afford to have children, that the male is not committed to the marriage, and so on. But the bottom line is that, for whatever reason, the female can sense, at a very deep level of her being, that conception would be wrong, and therefore she unconsciously blocks it.

Of course, I am referring here to the true female, who takes full responsibility for being a female. I am not referring to women who have abandoned their responsibility in favour of irresponsibility, for women such as these fall pregnant at the drop of a hat, irrespective of whose hat it is! Having no self respect, irresponsible females are quite happy to sleep around and to conceive any Tom, Dick or Harry’s purpose, even if it is no purpose at all! In fact, for women such as these, physical conception is often a way in which to try and trap the man into some sort of a commitment.

If I have just described you, then I offer you no apology. I know the truth hurts, and that we mostly do not want to hear it, but we all have a choice as to what we do with our lives. From my perspective as a male, I cannot and will not condone what irresponsible and spoilt little boys have done to women. Instead I am offering you the clarity you need so as to rid yourself of the disrespect and the abuse that men have burdened you with, and to become once again a true female. But the choice is yours!

To return now to our discussion on menstruation and conception, we see that once menstruation has taken place, the female is again ready to conceive, not only physically, but also emotionally and mentally. To understand this, know that approximately two days prior to menstruation, during the time of menstruation, and for about two days afterwards, the female is in an altogether different frame of mind, since she has temporarily shifted into a state of awareness that is not her normal awareness. In that

altered state of awareness she is capable of perceiving nuances that are ordinarily not perceived. This happens because the female is very much preparing herself for the new during the period of menstruation. But since the new is always sensed by the female long before she knows what it actually encompasses, she feels it as being in the nature of the unexpected. Therefore the new is always for the female an anticipation of the unexpected, and consequently is also frightening and confusing. As a result, the female will more often than not be very emotional, easily upset, and unless contained by a male who can and should impart to her a feeling of being safe, she will also be scattered in her thoughts. If the menstruating female does have a strong male in her life, she will use her feeling of insecurity to become hyper-alert to even the minutest little detail, and hyper-sensitive to even the most obscure nuance.

We need now to look at and consider the role of the male in conception. Naturally, it is impossible for the female to conceive if the male is practising contraception, or if she herself is forced to contracept, for whatever reason. Remember that here we are talking about conception at all three levels, physical, emotional and mental.

Although we are considering the total act of conception, and not just physical conception, it is a lot easier to grasp the role of the male if we first look at the physical process involved. If contraception is necessary, which it is within any normal marriage, it should always be the male who contracepts. It should never be the female's responsibility, irrespective of what method is being employed. The reason for this is that it is just too confusing for the female to have to contracept.

By this I am not inferring that women are dumb, or that they are incapable of putting two and two together. I am referring to the deep inner drives of the female which have absolutely nothing to do with rational thinking, but have everything to do with feeling and with being a true female. This is most clear to see in the use of the pill, for not only are the woman's bodily functions drastically changed by the constant intake of hormones, but her body is also kept in a perpetual state of confusion thanks to the false symptoms of pregnancy. What this boils down to, is that the female is expected to keep on accepting the male's sperm, but she is not allowed to conceive anything. In addition, she is constantly "pregnant," but

that “pregnancy” never develops, and consequently she can also never give birth to anything!

Yet, realise that men who force this upon the females in their lives, or who encourage the females to take this upon themselves, also treat the female in exactly the same way, emotionally and mentally. Such men want to use, or more precisely, abuse, the female, and without ever intending to take the responsibility for being the male in that relationship. As a result, these men are every bit as confusing as the pill, since they are forever giving the female mixed messages which are utterly confusing. Just as such a man will make love passionately to his wife the one moment, but expect her not to conceive, so too will he embark passionately upon the idea of building a new home, only to tell her the following day that he has changed his mind. Such a man only “screws” the female physically, emotionally and mentally, until finally she is so confused that she feels “fucked up.”

Obviously the easiest and most effective way for the male to exercise contraception is for him to use a condom. If he does so, then the message to the female is clear, namely, “We are just playing here, and not being serious.” Yet, the male must take care that in using a condom, he does not use also an emotional and mental condom, which unfortunately is so often the case. Most men today know only how to share their physical bodies. Therefore, even though such men may be excellent lovers in bed, they all too often are totally closed when it comes to having to share their emotions, their feelings, their ideas, thoughts, fears, doubts, insecurities, hopes, wishes, dreams, etc. Consequently, these men do not fertilise their females at any level, physically, emotionally or mentally, and in not allowing for conception to take place, these men then wonder why the female does not support them, and why she cannot bring to birth the wishes and the dreams he has never shared with her!

Therefore it is very much the male’s responsibility to prescribe contraception, and how and when he will exercise it. Just as it is the male who produces the life-giving sperm, or contracepts it, so too is it he who also fertilises the female at an emotional and mental level, or denies her the opportunity to conceive his emotional stimulus and mental impulses.

When the male does take responsibility for the act of sex, as well as for the act of contraception, he will also see to it that he shares fully with the female. Knowing that it is his responsibility to show the way and to provide the lead, the true male will always make quite clear to the female what is just “the exploration of potential,” as opposed to what is serious, and therefore to be conceived and brought to birth. If the male does this, then the female is always amenable to exploring one thing after another in their mutual pursuit of fulfilling his purpose, for deep down inside she knows and trusts that when the male has found his direction, and pointed out the goal,

he will provide the lead, and by fertilising her at all levels, she will also be allowed to conceive that goal, bring it to birth, and nurture it into full materialisation. But until then, the female is also quite content to keep aborting the old in favour of the new, and even starts to regulate her menstruation. In this respect it is interesting to note how the true female who is taking the lead of a strong male, will unconsciously start to menstruate at any time of the month, simply because the male has indicated a change in direction. What an incredible ability of the female this is. Whilst many men will hold onto an outdated idea or concept for months, or even years, simply because they are too frightened to admit it will not work, the true female can drop it just like that, at a moment's notice from the male! Immediately starting to menstruate, the female is already engaged in aborting the old in preparation for the new! Phew! From a male perspective, I find that to be a truly for-midable ability!

Before we leave this section, one final word of advice is called for here. Contraception practised by the male must not be seen as a license to engage in pre-marital sex, for the simple reason that sex is the act of creation, and as such should not be practised other than between husband and wife. This follows naturally from everything we have looked at so far. Leading on from this we can see that there is great validity in the old-fashioned practice of courting. During the courting, the male will do his best to capture the female's full attention, and if he is good, the female will enjoy the time spent with him enormously. But still, until such time as the male has committed himself to her in marriage, the female knows that he is only shopping around, and therefore that she cannot yet take him seriously. If she does, she will be making the fatal mistake of trying to conceive from a man who is not committed to her, and the end result will either be that he will dump her for some other girl, or he will indulge himself in the pleasures of a marriage that is not a marriage, and a commitment that is not a commitment. Having consummated a non-commitment, such a woman has only herself to thank for allowing herself to become that man's servant-whore!

CHAPTER FIFTY ONE

# FEMALES AND ADAPTABILITY

Adaptability plays a very important role in the life of the true female, since to adapt means to survive. But the big question that keeps coming up is how best to adapt without losing her femininity. Here it is sad to see how often the female will simply adopt the ways of men, instead of teaching herself how to adapt to them in order to survive in a male-dominated world. Therefore, the real challenge for any female is to develop enough fluidity to be able to flow with the purpose of the male, whilst still retaining her own individuality. Of course, this is quite a tall order, and not at all easy to achieve, so let us take a closer look at what this really entails.

When we look at the world today, what do we see with respect to women? On the one hand, we have those women who are the proverbial doormats, and who are nothing but second- rate citizens. These women have no real sense of self-value, and even less self-respect. They are to all intents and purposes nothing more than housekeepers and slaves to their husbands or boyfriends, whose every wish and whim is their command. Often expected to do the impossible, these women are on the whole wretched creatures leading lives of abject misery.

On the other hand, we have those women who have said enough is enough, and who have consequently stood up for their rights, and are fighting for equality and freedom. These women, like the first kind, are easily recognised, for in observing such a woman with the man in her life, it is immediately apparent who wears the pants. These are the women who have gone into competition against the males, and in doing so have established themselves very firmly in their role as the mother. To these women every male is an inadequate little boy who must be told what to do, how to do it, and when to do it. For these women it is very much a case of being better than, and “anything the male can do I can do better.”

These are, of course, the two polarities, and in between these two opposites there is a whole range of women who lean towards the one polarity or the other to a greater or lesser extent. Yet, realise that in order to

be a true female you cannot afford to indulge in either of these two polarities, for neither of them brings any real happiness or fulfilment.

Where the art of the true female lies, is in her amazing ability to balance the two sides of her own nature, meaning that the female must learn how to balance the mother in her with the true female, and vice versa. In other words, the female must know when to play the mother that nurtures, and when to be the female that conceives. What does this amount to in practice?

The way in which the evolution of awareness works, is that in order to bring about new knowledge we must enter the unknown, for if we don't we just remain stuck in the known. But in entering the unknown, the female invariably goes first. This is hardly surprising, considering the fact that the female is by her very nature the unknown. Therefore what is meant by "going into the unknown," is simply that the woman searches her own inner world. In doing so, the female of course encounters chaos, for remember that the unknown is chaotic until it can be brought into the ordered structure of the known. What this really means, is that the woman will see all sorts of possibilities, some of which will appear to be very good indeed, whilst others will appear to be less desirable.

However, all these possibilities, encountered by the female within the unknown of her own inner being, are merely potentials, and as such have no value in themselves unless they can be materialised in some way. But materialisation implies practical application, and obviously this entails discrimination, since before we can materialise any of these possibilities, we must first ascertain which ones will best serve our purpose.

From what we have already learned, going into the unknown is very much an act of the heart, for in working with the irrational we can only really rely upon our gut feel. However, discrimination is an act of the mind, for it means having to assess intelligently. So, in looking at what faces the female in her challenge of entering the unknown, we see that she has two options open to her. Having entered the unknown, and having seen what the possibilities are, the female can now either leave the act of discrimination and the practical application to the male, or she can simply get on with it and do it herself.

Remember that although the female must discriminate which type of male and what kind of purpose she is going to support and nurture, she must, once she has chosen her male, stand back for that male. It is therefore very much up to the male to decide what is of use to him in fulfilling his purpose, and what is not. If the female does not allow the male this decision, she will not be supporting his purpose, but will instead be trying to fulfil a purpose she is trying to superimpose upon the male.

However, great care must be taken here, for by standing back for the male, I am not in any way encouraging women to hand their power over to the male. There is a huge difference between being a doormat and a true female. The doormat type of woman pretends that she is stupid and inadequate, and therefore she makes no attempt whatsoever at being an individual in her own right. Such a woman does not even try to be a female, but simply hands over everything to her husband, including her vagina and her self-respect. For women such as these, it does not matter that they get "screwed" left, right and centre, so long as they do not have to think, or act, or take responsibility in any way. Therefore to the doormat, standing back for the male means slaving away in the kitchen, barefoot and pregnant, whilst husband is getting his rocks off with another woman who has more backbone!

In contrast, the true female will go into the unknown, but will then give all the possibilities to the male, and will allow him to make the decision as to what is the best solution. However, even when she does so, she has already first worked out all the various options for herself, and consequently cannot be bluffed or fooled by the male. It is exactly because of this that the true female will often let rip at a man who is either trying to ignore her involvement in his life, or who is simply not listening to her because he is unwilling to provide the lead.

If, on the other hand, the woman decides that she can do it just as well as the male, and therefore does it all herself and of her own accord, she will be playing the role of the mother, and will end up wearing the pants. If that is her decision, then that is all fine and dandy, as long as such a woman is happy at playing the mother for the rest of her life, and is not interested in becoming a true female.

Nevertheless, it is in trying to give the possibilities to the male that most marital problems always tend to surface, for if you are sharing your life with a man who has not yet claimed his power as a male, you will find yourself in a very difficult situation. Such a man will either reject your suggestions outright, and therefore nothing you say will ever be right; or you can talk until you are blue in the face, but he will never do anything with what you try to give him! I do not believe there is a woman in the world who has not experienced this frustration at some time in her life.

But the good news about this is that it is in this challenge that the true female has the opportunity to exercise the mystery that she is. This is because, in going first in entering the unknown, the woman is also the first to see the very many possibilities inherent within any situation in life. Men, until they have claimed their power as a male, are always one step behind, and if they are stubborn or feel threatened by the woman in any way, they will invariably be several steps behind.

As a result of this, the only thing the female can do is to play mother to the man in her life whilst teaching him to grow up, so that he can claim his power as a male. This is the only way, for it is only once the man has become a true male that the woman can become a true female. So, if you are not lucky enough to find a real male, then you have no option other than to mother the man in your life into becoming a real male. But in doing so, you will have to stalk him into it. If you do it in too overt a fashion, the man will fight you with everything he has, and will more than likely end up dumping you with no thanks at all! So much then for gratitude! And so much then for women who think they can teach a man to become a male!

To understand this, you should always bear in mind that although you can mother the man in your life, in the sense of nurturing him and his purpose, you will never be able to teach him how to be male, any more than a fish can teach a bird to fly! However, by nurturing the man's ability to discriminate, he will in time begin to discriminate, and then by nurturing his desire for materialisation, you will be able to push him gently in the right direction and, once again in time, he will begin to anchor for both of you upon the physical plane. Remember, easy does it! Push the lion too hard and he will roar! Push the lion too fast and he will eat you!

What all of this really boils down to is the need for the female to be the mother in guiding the male to the vision of his own strength, potential and purpose, and then for her to evoke within him the desire to meet that vision. But once that has been accomplished, the mother must immediately step back, allow the male to make the decision, to provide the lead and, above all, to take the action. At that moment the woman goes from being the mother to being the female, and in having guided the man into his maleness, she must be ready to take his lead, to accept his "sperm," and to conceive and support his purpose now that he has taken charge and set the pace.

Every true female who has ever done this will tell you that it is not only a thankless task at first, but also one that is not at all easy. This is not because it really is difficult, but merely because men are essentially rather dumb creatures. This does not imply that they lack intelligence, but rather that this is the way in which evolution proceeds. To understand this, remember that the male represents the spirit upon the physical plane, but to begin with he simply does not know what this entails, or how to go about materialising the purpose of the spirit. It is therefore very much up to the female to go into the unknown in order to find there something which will inspire in the male a sense of who and what he is, and also what his purpose in life is. Then, by using her gifts as the mother, she must guide him into accepting that vision for himself, and nurture in him the desire to become a true male. But having done this, the female must step back and allow the male to discover for himself what it really means to be male, and how to claim his power as such.

However, it is this last part that is so very difficult for the mother in the female, for, as every woman knows only too well, in the beginning the man will, like any little boy, fumble terribly in the process of learning. And consequently, time and again she will be forced either to turn a blind eye to his ineptness, or to step in as the mother to salvage what can easily become a disaster. When she does step in she gets no thanks at all, but rather, if anything, a lecture on always wanting to wear the pants!

Yet, realise that there is in fact no other way. Sometimes, as in dealing with any little boy, the mother in the female will surface, wanting to salvage something she holds dear to herself, and although this is good and right when dealing with her son, she must not make the mistake of looking upon her husband as being the same as her son. Although admittedly many men can behave remarkably like little boys, the fact remains that they are adult men and not little boys! So if the mother in the female comes out, and she wants to tell the male what to do, he cannot help but feel terribly stupid and inadequate. As a result he will also lose a great deal of self-respect and self-confidence, unless the female learns how to step back for the male.

If it is absolutely necessary to step in as the mother, simply because you feel that otherwise everything can be lost, then by all means do so, but know that it will cost you and the male in your life. Therefore think and consider very, very carefully before you choose to step in and resume the reins, even if this is only for a short time. Remember that whenever you do step in, you cut the male’s legs out from under him and, depending upon his strength as an individual, it could take him years to learn to stand up again.

From everything we have learned up to this point, you, as the female, should now be able to see that there is absolutely no point in blaming the male for his lack of knowledge, or for his ineptness. Instead you should concentrate upon getting to know each of your two aspects, that is, the mother and the female, inside out, and, in doing so, learn how best to use these to your advantage.

Therefore the real struggle for survival is not so much a question of how to survive in the world of the male, but in how to survive the challenge of adapting to the needs of the male. This means that the female must learn how to adapt without losing her femininity, something which is only possible with discipline, which means self-discipline.

CHAPTER FIFTY TWO

# THE JOURNEY AHEAD AS A FEMALE

In this little book I have pointed you in the right direction. Now it is up to you to take what you have learned here and to use it in helping you find your way through life as a female. If you do this, you will find that the information you have been given will start to open up new areas of experience for you, and that experience will be new knowledge gained, meaning new power gained.

Take it one step at a time, and I can promise you that it will not take you long before you will start to live that new knowledge. This is what is meant by claiming your power. No-one can do this for you. Only you can claim your power.

In learning to claim your power, you will begin to learn what it is to be a true female. How much you learn will depend upon how much power you are capable of claiming. If you manage to claim only a little power, you will also gain only a little knowledge of what it is to be female, but if you claim much power, you will learn much about being female.

I cannot tell you how long it will take you, or how much you are going to learn or achieve, for this is entirely up to you. As a representative of the tonal upon the physical plane, you must never forget that there is no manual on the evolution of awareness. Just as the spirit has to write its own manual as it goes along, so too must the male in your life also learn to write his own manual. That manual will also be your manual, for remember that the purpose of the male should be the purpose of the spirit of man and, in this respect, it is also your purpose.

The nature of that manual, and how well the male in your life writes it, is dependent upon four factors. Firstly, your ability to discriminate the true purpose of the spirit; secondly, your ability to entice the right male with the right purpose; thirdly, your ability to guide that male to the vision; and fourthly, your ability to step back, so as to allow the man to claim his power as a male. Once this has been accomplished, then the male will begin to

write the manual, and will begin to guide you towards your full potential as a female. But only then.

The biggest responsibility of all, and which rests squarely upon the shoulders of every true female, is that, being a representative of the tonal, she cannot plead ignorance, meaning that she cannot ever say, “I don’t know how.” All of us come into this life not knowing how, but then slowly but surely it begins to dawn on us, that if we don’t find out how, we will die in ignorance.

The only thing we really have to do, is to open ourselves up to the world around us. The world is feminine, and the Great Mother of all is always willing to teach us, to show us the way, provided that we are willing to open our hearts to her and to heed her guidance. Let your vision of the purpose of the spirit be based upon that which our Great Mother teaches us all. In other words, as a female, you must cultivate the ability to respond to life sufficiently, to draw from it what you will need in your quest for femininity.

I have sketched for you a map of the terrain which many a female before you has already crossed, and if you use that map wisely, it will help you greatly. But realise that, as a female, you must now plan your own quest, and choose your own direction. In this respect your sense of purpose will help you. Therefore believe in your vision of that purpose and, above all, believe in yourself, for at the end of the day, that belief is all you have.

Along the way you will find other women on the same quest, and when you do find these, walk together for as long as your paths coincide, for in that companionship you will learn much from each other. However, remember always that females are in competition against each other, and therefore if you intend to be successful in your quest, then as a female you will find that you may even be forced to compete against your best friend. This is the way in which evolution has set it up, and therefore do not let it concern you. Further, remember also that the female is the unknown, and so is a mystery even unto herself. Yet, any mystery can only be a mystery if it is left as the unknown. Because of this, do not try to reveal yourself to another woman, for if you do, you will only succeed in breaking down your own intrinsic nature, and you will thereby cease to be that wonderful mystery which is the true essence of being female. So talk and share as much as you feel the need to do so, whilst always bearing in mind that the golden rule for the female is, dare, do, and keep silent.

## ILLUSTRATION CREDITS

The Merry Fiddler - *G. v. Honthorst*

Rijks Museum, Amsterdam

The Transfiguration – *Raphael*

The Vatican Museum, Rome

Psyche - *Rodin*

The Rodin Museum, Paris

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